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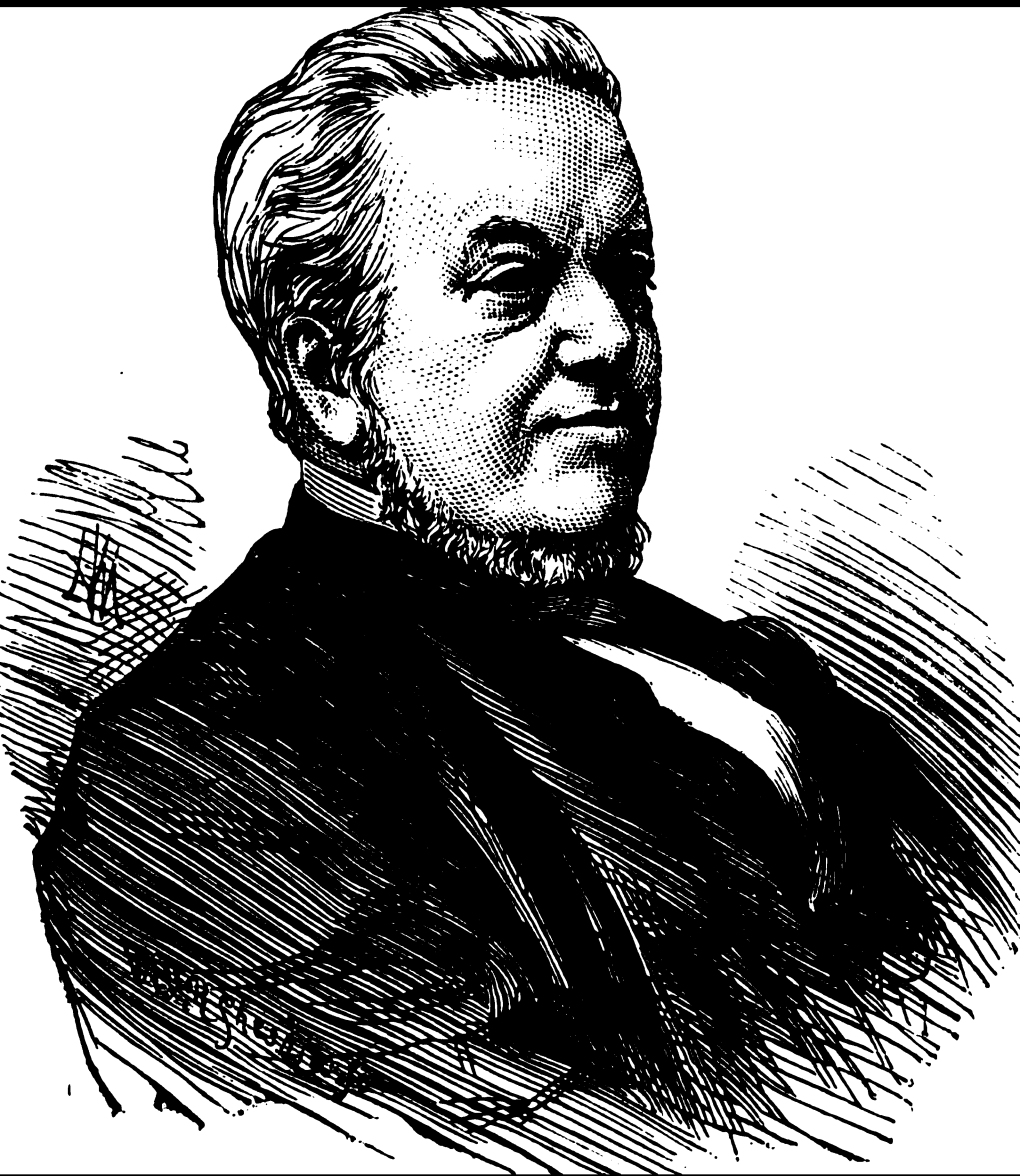
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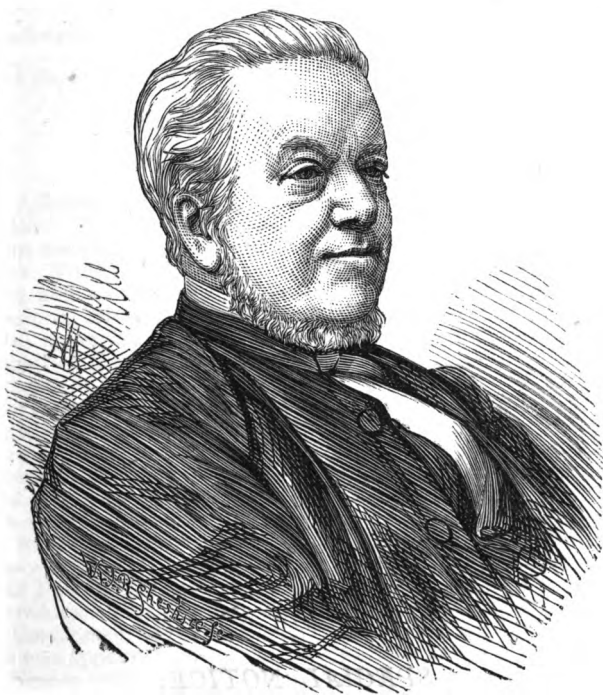
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WESLEYAN MISSIONARY NOTICES



THE REV. W. B. BOYCE.

JANUARY, 1877.

LONDON: WESLEYAN MISSION HOUSE.

PRICE ONE PENNY.

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SPECIAL NOTICE.

All Letters and Communications on the Business of the Society are to be addressed to the General Secretaries, Wesleyan Mission-House, Bishopsgate Street Within, E.C. All Drafts, Cheques, and Post-Office Orders remitted to the Mission-House are to be CROSSED, and made payable to the Rev. George T. Perks, the Deputy Treasurer. Post-Office Orders should be on the Chief Office, London.

*** It is requested that all Cheques, Post-Office Orders, &c., be crossed to the CITY BANK.*

Wesleyan Missionary Notices.

JANUARY, 1877.

Our friends will join us in devout thanksgiving to Almighty God for the deliverance of five Missionaries in the wreck of the "Windsor Castle." They are now on their way to their respective fields of labour in South Africa. In the midst of political disturbances, the Gospel of peace is making its way in Western Africa. The brethren appointed to the new Mission at the Gambia are at present on the sea. The apostle of New Guinea sends another record of daring exploits. In future we shall acknowledge all letters received during the month from our Missionaries.

The Society's Accounts for 1876 will be closed on February 28th.

THE REV. W. B. BOYCE.

The following resolution was passed by the General Committee, July 12th, 1876, on occasion of the retirement of the Rev. W. B. Boyce:

"THE members of this Committee cannot allow the Senior Secretary, the Rev. William B. Boyce, to retire from the office which he has filled so long and so well, without placing on its Minutes a record of their high esteem for him as a Christian Minister and Pastor, and of their grateful appreciation of the value of his services, abroad and at home, on behalf of the Society. Appointed by the Conference of 1829 as a Missionary to South Africa, he was for thirteen years the faithful coadjutor of Messrs. Shaw, Ayliff, Shepstone, and others, who rest from their labours, and rendered eminent service to the infant Churches of that country by his preaching and by his pen. To him belongs the honour of discovering the principle of the euphonic concord of the Kaffir tongue, as also of producing the first Grammar in that language. In 1843 Mr. Boyce returned to England, and spent two years in Bolton, where many were benefitted by his earnest and instructive ministry. In 1845 he was appointed to Sydney, and for twelve years laboured so successfully in New South Wales, as to earn for him the distinction which was conferred upon him, when he was elected President of the first Australasian Conference, an office which he filled in 1855 and 1856. In 1858 Mr. Boyce was appointed one of the General Secretaries of the Society, and the diligence with which he has discharged the duties of the Secretariat has been patent to all observers. During the early years of his Secretaryship he was appointed to preside at the Conference of Eastern British America. To the wise economy with which he has administered the funds of the Committee may be in some measure ascribed the present financial prosperity of the Society. From various causes during the period of his Secretaryship the income has advanced £60,000 per annum. The members of the Committee desire to assure Mr. Boyce that, in his distant residence and comparative retirement, he will ever live in their cordial affection, and that they will pray he may be spared for many years of happy and useful service."

SPAIN.

Extract of a Letter from the Rev. R. Simpson, dated Barcelona, November 6th, 1876.—As to the Spanish work *proper* here I think there is much cause for thankfulness and encouragement. The schools I think are very satisfactory, the teachers evidently doing their work well; and while the progress of the Gospel among the adults may seem slow, it is gratifying to know that so many Spanish children are daily taught the Bible, Methodist Catechism, Hymns, &c., along with other branches of education. The teachers (male) not only give six hours to teaching every day, (excepting the half day on Saturday,) but each one on an average con-

ducts three preaching services every week. I cannot but think it would be well to take one or two of the most godly and promising of these young fellows, and employ them as paid evangelists in connexion with the Society. We have got the offer of a capital room (*gratis*) to hold services in for the sailors at the port, the *Barcelonetta*; so that we hope to have a regular work among the blue jackets, in addition to the other services. The *Barcelonetta* is a densely crowded neighbourhood. I mean to try and get hold of the few English children that we have here: they seem to be very much neglected in religious teaching.

SOUTH AFRICA.

Wreck of the "Windsor Castle," and deliverance of Five Missionaries.

THE following Letter, giving an account of the wreck of this splendid steamer and the merciful preservation of five of the Society's Missionaries, whose departure from London was reported in the October "Notices," will be read with painful interest.

Extract of a Letter from the Rev. Thomas A. Chalker, dated Cape Town, October 23rd, 1876.—WHEN we left London, I little thought that I should have to write to you so soon and under such circumstances as I am at present writing.

I suppose that, by the time this reaches you, you will have heard from other sources some account of the wreck of the "Windsor Castle:" still I consider it right to acquaint you with some particulars of the wreck, of our present position, and of our prospects.

First, then, as to the wreck. I may say that our voyage, from the first and nearly all through, has been the reverse of pleasant. Leaving Dartmouth we encountered fogs and gales, rendering our passage across the Bay of Biscay very uncomfortable. I think I shall not soon forget our first Sunday on shipboard: the discomfort of sea sickness and the rolling of the vessel rendered our holding any service impracticable, and the day was a very wearisome one. Before we reached the equator, strong head winds had set in,

accompanied by a heavy swell, and these continued almost incessantly until the night of the accident, that of October 18th. On that night we turned in with hopes of awakening in Table Bay; but at about half-past two on the morning of the 19th we were suddenly aroused by a violent shock, immediately followed by the harsh, grating sound of the ship's keel upon the rocks. Hastily dressing, we went on deck, and found that we were indeed hopelessly aground. It was a most beautiful starlight night, and within a mile to the east land could be easily discerned, though what land we could not ascertain for some time. It proved to be Dassen Island, a barren spot, inhabited only by penguins and divers, and a few Coolies, who collect eggs, &c.

There being no immediate danger, the boats were lowered, and then we waited and "wished for the day." Soon after sunrise we set off, I, Mr. Wilkin, and Mr. Seller being in the first boat that landed. There had been some difficulty in getting people into this boat, as the coast was unknown, and there were breakers all around us. To be brief, we all got safely to land, and then, whilst two passengers set out for Cape Town, (thirty-five miles distant,) the rest of us set to work to land the baggage and set up a temporary home. This kind of gipsy life did well enough for the day, but at night we suffered severely from the cold and exposure. Next day we all, with the exception of Mr. Pocock, who preferred to remain to look after the baggage, came to Cape Town by the "Florence," where we are at present most hospitably entertained by the Rev. S. and Mrs. Hardey. I should add that Mr.

Pocock has come here to-day, (Monday,) and with ourselves seems none the worse, but rather the better, for the adventure.

I cannot conclude without stating how deep is the feeling that we all share, that we were under the special providence of Almighty God. His interposition is most plainly seen. The night of the wreck was perfectly calm, the sea smooth as a pond, and this, when we had been experiencing severe head-winds for days together. After all the passengers were landed the wind again freshened, rendering communication with the ship difficult and dangerous. Then people who know the place say that had we struck only a few hundred yards on either side of the place where we did strike, in all human probability the ship would have been broken up before we could have been got off; as it is the people here and the press speak of it as a "miracle of life-saving;" and we gladly and thankfully ascribe it to His kind guardianship

"Who plants His footsteps in the sea."

With regard to our future I can say little. Mr. Hardey has made inquiries, and finds that no definite intelligence can be obtained until to-morrow. So far as we know, nearly all our baggage is saved; but on this point I will write again, when we know particulars.

From all parties I learn that, at least for Mr. Pocock and myself, it would be unwise for all reasons to go on to East London: so we shall probably land at Port Elizabeth. How long we may stay here I do not know,—possibly, nay probably, till the arrival of the "Walmer Castle;" I rather hope we may, as I shall be glad to see Mr. Hacker and Mr. Clif. Mean-

while we are not idle. Yesterday I preached at Wynberg, Mr. Wilkin at Mowbray, Mr. Pettman at Simon's Town, and Mr. Seller here; and I fancy Mr. Hardey is planning more work for the future. We have advised our respective Chairmen of our position here, and are now waiting for a steamer to take us on our way.

GRAHAM'S TOWN DISTRICT.—*Extract of a Letter from the Rev. G. A. Rose, dated Port Alfred, September 30th, 1876.*—I HAVE felt for a long time that I ought to furnish the Committee with some account of our work at Port Alfred, especially since it became the head of a new Circuit.

It had long been a growing conviction, on the part of those best acquainted with the facts, that the circumstances and prospects of the Port were such as to demand much more ministerial oversight and labour than the one preacher of the Bathurst Circuit, residing at a distance of eight or ten miles, could possibly bestow upon it. All the attention that could then be devoted to it, at least on the Sabbath day, was a monthly visit; the services on the intervening Sabbaths being conducted by Local Preachers, who most willingly rendered good service, although at great labour and sacrifice; most of them residing at a considerable distance. Repeated applications were therefore made by the Quarterly Meeting to the District Meeting for the appointment of a second preacher to reside at Port Alfred. The District Meeting of 1873 approved and recommended their request to the Committee, and the appointment of a second preacher was sanctioned by the ensuing Conference. At the District Meet-

ing of the following year that appointment fell to my lot. I reached the Circuit about the end of March, and was received by the people of Port Alfred with very marked kindness and cordiality; and the results of the appointment have been, I hope, in most respects satisfactory.

The effect of the increased attention which, with two preachers in the Circuit, the Rev. J. Longden and myself, we were now enabled to devote to the place, soon became manifest in various ways. The congregations improved, so as to necessitate the enlargement of the chapel. About twenty feet has been added to the length of it, at a cost of about £150; a small balance of which remains to be paid; but the friends are pledged to discharge the whole in the course of three or four months. With the increase of congregations came also a corresponding increase in the contributions. But the most encouraging features of the work, at that time, were the manifest presence of God in the services, the deep and sustained attention to the Word preached, a more general interest in spiritual things ultimately, and the addition of several new members to the Church. I am sorry, however, that owing principally to the fluctuating character of the population of Port Alfred, most of these members have been lost to the Circuit through removals.

For some time after my arrival we worked on the usual method, of each preacher going the round of the Circuit alternately; Mr. Longden, the Superintendent, and myself taking about an equal share of the work at each place. However excellent and workable this plan may be under ordinary circum-

stances, it soon became apparent that in the Bathurst Circuit, with the second preacher residing at Port Alfred, such an arrangement was impracticable, owing principally to the difficulty in crossing the Kowie River with horses. In this river there is always a strong tidal current, especially at spring tides; and no proper place for crossing horses; after swimming the river they had to climb an embankment of sharp, loose stones on the other side, so that altogether it was a process attended with risk of loss or injury. Indeed I lost two horses myself, not by drowning, but, I believe, principally from strain and injury sustained by frequent crossing. This was a rather serious pecuniary loss, and has entailed much inconvenience in working the Circuit, as I have not yet been able to replace them. But more important than all this was the strong feeling which had existed for some time on the part of many who were most interested in the prosperity of God's cause, that the general circumstances, the character and requirements of the work, and the social position of the people of Port Alfred were so dissimilar in many important respects to those of the other places, that to continue to work them as one Circuit, would tend rather to the obstruction than the development of our work. All this naturally suggested the division of the Circuit, which, as the Committee is aware, was sanctioned by the last District Meeting, and authorized to be carried into effect during the present year. I am happy to be able to add that the division has been effected with great unanimity of feeling. The Quarterly Meeting, at which it was discussed and determined upon,

was a full one, every place in the Circuit being duly represented, and the vote was unanimous.

In the new Circuit of Port Alfred the division is worked to advantage. At our first Quarterly Meeting there was a small increase in the membership, and the income exceeded our expectations, especially in the native department. It may not be possible to extend the Circuit territorially, except, perhaps, in one direction; but within its present limits our work is capable of considerable development, so that we have, I think, the nucleus of a large and prosperous Circuit.

The services formerly held at Port Alfred East have been unavoidably suspended, for want of a suitable place in which to conduct them. This I very much regret, as it is of the greatest importance that the religious necessities of the residents on the east side of the river should receive due attention. Many people are of opinion that this side will, ultimately, become the principal part of the town. We have already, however, an erf of land, kindly presented to the Society by Mr. John Rowland, of Barville Park, occupying a very eligible position; and we hope that before very long our friends will be able to build a commodious and substantial chapel, such as will meet the requirements of Port Alfred East for many years to come. In the mean time there is now some prospect of our being able to procure a suitable room in which to hold services, and conduct a Sabbath school, so as to meet the present necessities of the case.

The Society at Barville Park continues to prosper. All the means of grace are well attended, and a spirit of earnest godliness

characterizes our members. We have just celebrated the Sabbath School Anniversary at this place with more success than was at one time anticipated. The weather proved so unfavourable that both the sermons and the feast had to be postponed for some days. The proceeds, however, exceeded those of last year. Altogether this school is in a very encouraging condition; most of the elder scholars and all the teachers are members of Society. The teachers take great interest in their work, and earnestly labour and pray for the salvation of their children.

We feel, however, that after all our great need throughout the Circuit is a powerful revival of

God's work. We have been much encouraged at times in reading "of the wonderful works of God" in England during the past two or three years, and have often been led to pray that the Lord, in mercy, would visit this land also with such abundant "showers of blessing." There are in this Circuit many persons, both Europeans and natives, who have been powerfully impressed for good; indeed, manifestly brought under deep conviction of sin; but they delay to give themselves up to the Saviour. Our great difficulty has always been with such people. What can it be that keeps them back? "Come from the four winds, O breath, and breathe upon these slain, that they may live."

WEST AFRICA.

GAMBIA DISTRICT.—*Extract of a Letter from the Rev. J. Fieldhouse, dated Wesley Institution, Bathurst, October 20th, 1876.*—I AM pleased to inform you, that I am now occupying our new building for higher education. The alterations, mentioned in the Chairman's letter to you, having been carried out, we had a formal opening and public meeting in the chapel, on Tuesday afternoon last. The time was one of great joy to many who have for a long time earnestly desired to have an Institution in their midst. And I assure you, that your Committee were referred to in most grateful terms, for having countenanced this undertaking. The entire expense is being met by the people, so that no charge whatever will be made upon the Mission Fund. This, to say the least, evidences their strong desire for, and appreciation of, what is

being done. I pray and believe that in days to come the wisdom of this step will be made manifest, that from this place many will go forth fully equipped to do battle against error, darkness, and sin.

Owing to the rains, I have not been able to visit the country schools since I last wrote. From previous correspondence you will know something of the state of this coast during the wet season. To reach some of the outlying stations would be greatly to imperil our lives. Such being the case, I have by means of writing, &c., sought to ascertain what was being done, and also to incite the teachers to diligence in their work. We want more schools established in the District. Fresh places should be occupied which are almost at the very door. And suitable teachers will not be wanting when you direct me to proceed herein. We

have an almost unlimited extent of country, and yet are confining ourselves to a single Circuit, and that not a large one. We seem to have a boundary, and to be unable to overstep it. What should hinder us putting down men on each side of this river, where we have British protection, and multiplying our staff on the mainland in those places where we are already settled? To me, retention here means retrogression, for others are ready to come in and take the field. I was struck yesterday with the strength of Mohammedanism in this place. They were celebrating the close of their great fast, and the whole town seemed to be astir with them. Little by little they are gaining influence over the native mind, so that soon, unless we do more, we shall have to contend on our own ground with a new and formidable opponent. Need I add, that a Moslem is much more difficult to deal with than a Pagan, that a mind preoccupied with specious error will not so soon embrace the truth as a mind unfettered by false teaching?

Doubtless you would be a little astonished if you knew how comparatively few of the people around us can understand the English language well. The Roman Catholics have not been slow to perceive this, and the consequence is that they have a powerful hold upon the Jolloff people that we can only long for and lament over. Regularly do they have services conducted in the vernacular, and as I witness the people pressing in, my spirit is grieved, I feel jealous for the honour of our Lord Christ. Moreover, they have their Catechism and other works printed and circulated, so that their tenets are beginning to obtain a firm place in the minds

of this people. Can we stand by and see all this unmoved? See on the one hand the Moslem, and on the other the Papist, taking out of our hands what we ought to claim for the Master? I would plead with you the cause of these benighted ones. They have claims upon us. They live in our midst. They are our neighbours and townsfolk. They are fellow subjects of our Sovereign. We have taught them business principles. They take part in our commerce. They contribute to our revenue. But Christ is almost unknown amongst them. With light surrounding there is darkness within. And this because they cannot understand the mother-tongue of your Missionaries. But what Rome has done can we not do?

GOLD COAST DISTRICT.—*Extract of a Letter from the Rev. G. Dyer, dated Cape Coast, October 6th, 1876.*—THE last two Sabbaths have been days of more than ordinary interest to the Christians of Cape Coast, days to which we all look forward quarter after quarter with ever growing delight. The former was, as we term it, "Adult Baptism Sunday," when at the close of the morning service one hundred and fifty persons, ranging from twelve years to sixty years old, were received into the fold of Christ. The latter was "Sacramental Sunday," when about eleven hundred drew near to the Lord's table, and partook of the sacrament to their comfort. At both of these services God was graciously pleased to bless us with His presence. Tears of joy stole silently down many cheeks, and a subdued but hearty shout of praise escaped many lips. Our own hearts were especially gladdened when we saw

that the number of candidates for baptism was larger than any previous quarter since our revival commenced. We were growing anxious lest the number should be less rather than more, and we were led to urge upon all the members the necessity of renewed and thorough consecration; of earnest and continual prayer. We have since seen that our fears had little or no ground, for the Master has been carrying on His work, although not directly through our instrumentality. The Spirit has visited some people in their homes; and when we meet such in the classroom and elsewhere, we listen attentively to what they say, but not without a momentary fear lest the professed penitence should be the result of an excited brain. But not knowing in what way it pleases the Holy Spirit to operate upon the heathen mind, we simply "commend them to God, and the word of His grace." I may venture to give you just one instance. A short time ago a middle-aged man, of respectable appearance, came to tell me of the great work God had wrought in his soul. I soon found him to be a good English scholar and an influential merchant. He said, "In my early days I went to your day-school, and there learnt the English language, and became acquainted with the doctrines of Christianity as taught in the Methodist Catechism. Instead of yielding up my heart to Christ, as I was frequently impressed to do, on leaving the school I plunged at once into open sin, and became a practical heathen. Among many other abominable sins, I married six wives, one in each town where my business often called me. A short time since, as I was sitting alone in my room unwell, I heard a voice, apparently from one

corner of the room, saying, 'Turn to 1 Timothy vi. 6.' There was no one either in or near the room save myself. It was an unknown voice to me. It uttered the same words three times following in a solemn manner, and I heard no more. I was alarmed beyond degree. My hard heart was broken in a moment. My guilt seemed greater than I could bear. Rising from my seat I went to the shelf and tremblingly took down the old dusty Bible, and turning to 1 Timothy vi. 6, read, 'But godliness with contentment is great gain.' At once I fell upon my knees, and although I had not shed a tear for years, I roared for the distress of my soul. I then sent for two of the Leaders of your Society in the town, who came and pointed me to Christ, and soon my sorrow was turned into joy. I at once sent to Cape Coast for legal divorces, and have got rid of all my wives. Now I am resolved, by the grace of God, to follow holiness in the future as earnestly as I have pursued sin in the past."

A large number of the villages in the immediate neighbourhood of Cape Coast have been hitherto sadly neglected. This has been the result of an insufficient staff of Local Preachers, upon whom, for the most part, the village work devolves. Now we have to rejoice in additions to our working staff, as well as new life, strength, and activity in those who have borne the burden and heat of the day. We also have a valuable auxiliary in a large number of young men, who are divided into small bands, and sent forth by appointment week after week, evangelizing the heathen in the more remote and obscure hamlets. Both the Local Preachers and the evangelists are welcomed by these dark and long-neglected

villagers. They listen most attentively to the Gospel message, and "the old, old story, of Jesus and His love," has a subduing and softening influence upon their hearts. The story of love that died for its enemies, and that offers a free pardon to the rebellious, never fails to gain a serious hearing and to produce a solemn impression upon the minds of these Africans. It is no unusual thing, while listening to the story of the Cross, to see even old men weep like children, and at the close of the service implore the preacher to send them a teacher, to live in their midst, and teach them the Christian religion. This our means will not allow us to do; but we are doing our best to supply their need by forming classes in their midst, to be led on the Sabbath by the preacher appointed for the day. In this village work, as well as the work in the town, we find the singing of several of "Sankey's Hymns," translated into the native language, a powerful means for captivating the heart and instructing the mind. In fact, like people elsewhere, our coloured brethren are never tired of this important part of Divine worship.

The renovation of our old chapel has been completed, and although it has incurred a heavier debt than we anticipated, earnest efforts are being put forth which, we hope, will soon clear it off. Our great want now is a new chapel, to accommodate a thousand persons; but we find it impossible to get sufficient money for the purpose. We have therefore resolved to build a "swish" school chapel, to hold about eight hundred persons. This building will cost but a small sum of money, will give us more room for the boys of our crowded day school, and, also, answer the pur-

pose for which we so much need a new chapel. The walls are already twelve feet high, and Mr. Picot hopes to get it finished by February.

In looking at the work of God here at present, we have abundant reason for devout gratitude. "The Lord of hosts is with us." The preached Word is mighty through God. We are panting after more grace. The prayer-meeting and class-meetings are times of refreshing. A spirit of unwonted liberality is poured upon the people. All the Missionaries are in good health and happy in their work, and upon our Zion everywhere the Lord is "scattering showers of blessing."

GOLD COAST DISTRICT.—*Extract of a Letter from the Rev. T. Laing, dated Elmina, September 27th, 1876.*—I KNOW you are always glad to hear from your Missionaries in foreign countries, and cannot, therefore, omit to send you these brief lines by this opportunity. I am happy in being able to state that the good work is making steady progress in this Circuit. Although at times I have had to exercise discipline on some of our members for impropriety of conduct, yet, on the other hand, I have rejoiced over others who have turned from darkness to light, and are earnestly seeking the way of salvation with their faces heavenward. On account of many who have joined the Church, and soon gone away from us, I am cautious in receiving new members into Society. Whenever any one applies for admission into the Church, I keep him on trial for a good length of time, till he has given sufficient evidence of a desire to flee from the wrath to come. I would rather report of a few members in Society who are sincere, than report of large numbers

who possess only a form of godliness, but deny the power thereof. A Minister stationed in Elmina cannot be too careful in admitting newmembers into Society, as some of the people here are apt to impose upon a credulous stranger, as being sincere Christians, while in private they carry on heathen practices. This class of people often get offended at the faithful preaching of the Word of life. Of all places on the Gold Coast Elmina is most superstitious; and great is the darkness which covers the people. In prosecuting my ministerial labours among such a people, I find that I need Divine wisdom and perseverance, for which I cease not to pray. I have met all the Societies in the Circuit during the quarter, at the renewal of tickets, and have spoken to every individual member; and, Barnabas-like, I was glad to see the grace of God in the hearts of many of them.

On the 5th inst., when at Sekundi, I had the pleasure to hold a special service, on the occasion of laying the foundation of a new chapel in the stead of the one destroyed in the late Ashanti war. The foundation stone was laid by Mrs. Jessie Bannerman, the wife of Mr. Samuel Bannerman, the civil commandant at Sekundi. Mrs. Bannerman is a daughter of the late Mr. Brodie Cruickshank, author of "Eighteen Years on the Gold Coast." She is a member of our Society; and a lady highly respected by every class of people. The service connected with the laying of the foundation of the chapel excited much interest in the town; and I hope, when this sanctuary is finished, it will be the spiritual birthplace of many a precious soul. In this quarter I have baptized twenty-three adults, and married

four couples. I beg an interest in your prayers.

GOLD COAST DISTRICT.—*Extract of a Letter from the Rev. T. E. Williams, dated Little Popo, September 18th, 1876.*—BEFORE now, I dare say, you will have been informed by the Rev. J. Milum, Superintendent of the Yoruba and Popo Circuits, of my recent visit to Ahgway, and its results; and I take this opportunity of giving you some account of that visit. On the 24th of May, at half-past five P.M., I started for the above named place, accompanied by Mr. Byass, a member of our Society in Lagos, who came to trade at Little Popo. We landed safely about nine o'clock the same evening. I did not omit sending immediately to apprise the English Caboceer, Quashe Gazo, of my arrival, having assured his men, whom he had sent to me, that I would leave Little Popo on that day. And he in return sent to salute and welcome us heartily. On the 25th, Messrs. Byass and Bannerman accompanied me to the Caboceer's house, which was situated only next door to our lodgings. About ten minutes after, the Caboceer, a majestically built man, full six feet six inches in height, with broad shoulders, and a head equally suited to the body, made his appearance, with his retinue of attendants. He was dressed in white brocade, a black hat, and sandals, having a goodly number of iron bracelets, chains, and beads worn about his body. After the usual custom or salutation on both sides, I introduced the object of my Mission to him at once, and what should be done on the part of the Caboceer and his people in support of the Mission: namely this, the putting up of a chapel or schoolroom so as

to meet the Wesleyan Missionary Society half way in these expenses. Having stated this, Quashe Gazo replied that he would call a general meeting of all the different classes of people in the town the next day, when I should bring before them the whole matter again. The meeting then closed, and he took us at once to see the house he would give up to the Mission, and showed us the landed property connected with it, as well as that which belonged to himself, being the place in which he was living before he was Caboceer, and the different entrances leading to his present residence. He then walked with us to some other places in the neighbourhood, and lastly accompanied us to our lodgings, and there he mentioned again the place he would give. This house is a good single-story one; the walls are built of mud, with a large yard, also enclosed with mud walls. I said to myself, "If this place is given, I shall say the Mission has a good property in Ahgway, and that I shall ask for a Deed, which, in this country, is unobtainable." Yet I showed no eagerness for the promise, lest it might appear that the Missionary Society is incapable of building such a house for its agents. Be this as it might, the forthcoming meeting decided what was the reality of the case.

On the morning of Friday, the 26th, about eight o'clock, the chief sent to say he wanted to see us, and accordingly we went. He said that he had called the meeting, which would be held at nine o'clock. This done, we took our leave, in order to get ourselves ready for the meeting; and, in less than half an hour, the chief came himself with his people. Each man expressed for himself a desire for the Missionaries to come among

them again to do them good, and they promised to give their assistance when we are ready to build, and to send their children to school. The work of this day so far ending, as the meeting was to be broken up, I told the people that on the Sunday following I intended to speak the Word of God to them at the Caboceer's place in the afternoon, and that I would be glad to see them all.

27th.—My friends and myself went out to visit some of the great men of the town. One Talon, a native of Whydah, was very glad to hear that I have an appointment to his native country, and promised to send all his children to our school when the Mission shall be established.

28th.—This day I went to visit that part of the town called Sierra Leone, called so because of the Sierra Leone emigrants who reside there. It is a little, decent, and healthy place; but with very few old people. In the afternoon, about four o'clock, according to the promise of Friday, we held the service in the Caboceer's open yard, which is about thirty-five feet square. The congregation consisted of Mr. Gazo, his chiefs, and others from the town, women and children, the Sierra Leone and Portuguese emigrants, the Padre's school teacher,—all numbering above two hundred and fifty. We sang a hymn, and I asked a young man to pray in the Ahgway dialect, and, in saying the Lord's Prayer in English, the Caboceer was heard following from beginning to end. A portion of God's Word was read, out of which I preached; and the people listened very attentively. What surprised me most was the repeating of the Lord's Prayer by this chief,—that a man of about sixty years of age could so well and distinctly repeat this prayer with

us,—this agreeably surprised me, but such was the fact. Judging from the quietness of the people during the prayer and preaching, and the manner they conducted themselves throughout the whole, I was led to entertain the belief that there were some who were thirsting for the Word of God, and that the words spoken made good impressions on some if not the whole of those present.

Tuesday, the 30th.—In order that I may be sure and certain as to securing the place the chief promised to give, I sent to say that we would come to see him for some palaver; and at nine o'clock A.M. Messrs. Byass, Bannerman, Macaulay, and myself repaired into his courtyard, and found him ready for me. I then told him that I was come that we might go and measure the place he was giving the Mission; he, without a word more, moved with his people and war chief, and on we went to work. The measurement having been done, I told him that I should desire him and his chiefs to sign the paper I would bring to them in the afternoon, to which he agreed. We returned to our place about twelve o'clock, and at three I sent to ask him to get his people ready, as I was coming with the paper. All having been present, I gave the "Deed" to Mr. H. Bannerman, who read, interpreted, and explained the contents to the chief and his people present in the Ahgway tongue. This done, the Caboceer Quashe Gazo signed, sealed, and delivered the "Deed of Gift" to me in the presence of his chiefs and people and of those who accompanied me, all of whom signed it also as witnesses. Thus the house and land have become the property of our Society. The house measures fifty-three feet in length and twenty-two feet in

breadth, with two bed-rooms at each end, a hall, a piazza, with two little rooms at each end, mudded floor and plastered; it only wants a little finishing and other necessary repairs. The deed, plan, and other things in connexion with the house, I have since sent to the Rev. J. Milum, the Superintendent, who, I trust, will have forwarded them to you.

Mr. Bannerman, a native of Accra, who was long residing in this place, and can speak the Ahgway Popo, rendered me essential help to meet the people by way of interpretation. Mr. Byass very kindly accompanied me from Little Popo, and Mr. J. D. Z. Macaulay, a friend to our Society in Porto Novo, showed himself a friend still by his presence in all the meetings with the chief and his people.

Ahgway is much larger than Little Popo. It was once a place of very good trade, well known to English Bristol captains and other English houses; but from a civil war, which took place some time ago, it has been thrown backward in trade. It is about a quarter of a mile from the sea, and not abreast of it, as Little Popo is, but enjoys its sea breeze without obstruction. It has the river quite at its back. It would have been separate, together with Ajido, a town on the west of it, and Grand Popo on the east, from Little Popo, but for that sand bank keeping back the river from falling into the sea at Little Popo. The soil is sandy, but manured to grow plants. It would make a Circuit of its own, and receive within itself, in course of time, three or four preaching places as chapels. It has no other village than Grand Popo, which is an independent town of itself, and its farms are over the Lagoon, whence one can travel to a very great distance in the interior from the

coast, but for the Dahomians. I believe when all the palaver with Tenge shall have been settled, the way will be opened more to the interior of the country.

WEST INDIES.

JAMAICA.—*Extract of a Letter from the Rev. S. Sutton, dated Mount Fletcher, Mount Charles, October 17th, 1876.*—We have just entered upon our fourth quarter in our third year's labour in this Circuit. And very naturally I find questions arising in my mind now, even as they do almost each day, and week, and quarter, and year that I live and labour. *What results? What fruit can we show that our labour has not been in vain in the Lord?* I like to see results, as well as know that there are results which I may never see until the great day. Well, what results has God given to us in this Circuit in these three years? *First:* a few souls have been brought to the knowledge of salvation by the forgiveness of their sins. Glory be to God for these souls! But O, how few! how few! In this I am an unprofitable servant, and would deeply humble myself before my Lord, who has said, "He that abideth in Me, and I in him, the same bringeth forth much fruit." For this fruit—precious souls—I long and travail in birth. *Second:* I would encourage myself by remembering that during these three years we have had about two hundred souls gathered into our Churches in this Circuit. Nearly half a hundred of these still remain on trial; another half hundred, and some over, it has taken to fill up vacancies in our ranks caused by deaths, removals, expulsions, &c., and we have about a hundred increase to our numbers

in the Circuit. I devoutly praise God for these two hundred souls gathered into our Societies. I pray God to help me to bring them all, yea, and many others, to Jesus. Many of them are very ignorant, and some, I fear, worldly. But they profess to feel "a desire to flee from the wath to come." He who saved me can save them. I know He can. And He will, if I and they will be co-workers with Him. This will I do, and will show and teach them to co-operate with the blessed Spirit and the Saviour in their own salvation. But while I rejoice and thank God for giving to us numbers to fill up our ranks, and to swell and increase them by a hundred souls, I cannot help looking with a sorrowful heart after some who have wandered back from the fold into the wilderness, and are among the lost sheep. Poor souls! How I would go into the wilderness after you, and bring you back with rejoicing, if you would but come back! But, alas! the last estate of backsliding spirits is worse than the first. But some whom we have lost are not lost. They have gone home. Some have died very happy, sweetly triumphing in Jesus. These are our gathered sheaves, and shall be our joy and rejoicing in the day of the Lord. *Third:* again I would encourage myself by remembering that during these three years our finances have increased. Our Circuit income will (if all go on well to the end of the year) show an increase in its annual amount

of nearly eighty pounds, perhaps more. And every other source of income has increased in fair proportion, as Missionary income, &c. And, besides this, at one of our stations (Somerset) we have got about half way through the erection of a new chapel, which, when finished, will seat about five hundred persons. Its area is fifty by thirty feet, with stone walls eighteen inches thick, and thirteen feet from the floor level. The walls are finished, except a few of the top stones, the window and door frames are in, and the greater part of the lumber and boards of cedar and mahogany is prepared for the roof at a cost of less than £200, which amount has been given in cash, labour, and lumber, &c., by a society of about sixty persons. But I shall have more to tell you about this undertaking when it is finished, and I can report its being opened for Divine service. If spared, how greatly shall we all rejoice then!

Our day-school work, in which we take a great interest, has prospered. Mount Fletcher school has gone up to first class, and maintains its position with increasing marks each year. Dallas day school has gone up this year from third to second class. Somerset day school has gone up thirteen marks this year, and is a very high third class. In all things we have prospered, and neither stood still, nor gone backward, but forward, in the name of the Lord. Our Sabbath school work, too, is prospering. But we have had troubles during our three years, as well as successes. In our first year our Mount Fletcher chapel was nearly unroofed by the terrible hurricane of November 1st, 1874. That hurricane cost us, in chapel repairs, nearly £80. And, we are sorry to inform you, that our

chapel has been again greatly injured in the same way. It has cost us many pounds to repair the roof; and internal repairs are not yet completed. On July 18th and two following days we had very boisterous and stormy weather. In these Port-Royal mountains it was quite as bad as in November, 1874, and did our chapel nearly as much damage as then. Our people are doing their best; but, like Jacob, we cannot help complaining that all these things are against us.

HONDURAS DISTRICT.—*Extract of a Letter from the Rev. R. Fletcher, dated Corozal, October 10th, 1876.*—I WOULD have written you before this time, had I had anything very interesting about our work here to communicate to you. I can testify that my time and energies are fully employed in preaching the Gospel, and in the work of education. In this difficult field of labour many years are spent in hard toil without being able to record a large amount of success. But success has not been denied to our labours. Many young men are now taking their position in the world, the better able to perform the duties of life for the learning we have given them. To friend and foe it is evident that our efforts among the young have been productive of much good, fitting many boys of humble families for higher stations in the world. Lately, we have been rejoiced to see some youths of both sexes become anxious about the salvation of their souls. Among Spaniards, brought up in Romanism, truth is making its way. There is a change for the better going on among the people. This evening a doctor told me of one of his patients, of middle age, and of more than average intelligence,

who had refused to confess to a priest, who wished him to do so. The priest used every argument to prevail with him; got the family to leave the room, then blew out the light; but the sick man would not confess "to a sinner like himself." There are, now, families about us, once Roman Catholic, to whom our visits are acceptable, and especially in the time of affliction.

When sick they send for us, and not for a priest. I had such a call this morning; and at the side of a hammock, in which a man of about forty-five was suffering, I had the pleasure to read the Gospel, and to set forth Christ as the way, the truth, and the life. He is not likely to get better; but he looks to Christ as his only and sufficient Saviour.

AUSTRALASIA.

Mission to New Britain.

(From the *Australian* "Missionary Notices.")

Extract of a Letter from the Rev. George Brown, dated Port Hunter, Duke of York Island, February 4th, 1876.—THE "Coeran" arrived here on Saturday last, the 29th ult., and right glad we were to tow her into port. Captain Hensheim told us that he had had a long and tedious passage of forty days from Sydney. We were glad to get a few letters from home; but our expectations of a speedy passage to Sydney were soon extinguished by Captain Hensheim's announcement that he did not intend returning there again. Our next inquiry was about Captain Ferguson; but from all we can hear now, there seems little or no probability of our being able to get away soon by either of his vessels, as the "Sydney" had not reached Sydney when the "Coeran" left; and so we are gradually settling down again after our disappointments, and are preparing to wait as patiently as we can until we get a chance. Captain Hensheim very kindly offers me a passage *viâ* China; but as he may be a long time on his way there, and as the expense in getting from here or Singapore would be con-

siderable, I am unwilling to entertain the idea. Captain Hensheim has been very kind indeed in supplying us with a few stores, which were much needed, and so now we shall be able to manage pretty well until Captain Ferguson arrives. I hope you will acknowledge Captain Hensheim's kindness in the "Notices."

I cannot send you any extracts from my journal; in fact, I fear it is little use my writing at all, as there is only a very remote possibility that they may fall in with some Sydney trading vessel to which they can transfer this letter.

I can only give you now the following items:—I have been seven times over to New Ireland since I wrote you three months ago by the "Coeran." On one trip I made the discovery that the island is only about a quarter of a mile wide at a place called Kurumul, about fifty miles north of this place. This would be a fine station for a Missionary, as he could thus command both sides of the island. That they need a Missionary is very certain, for whilst I was sitting talking to the chief at one of the villages

there, one of our lads went into a house about ten yards distant to light his pipe, and found the women engaged in roasting the leg and thigh of a man who had been killed the day before by the chief whom I was talking to. This place, Kural, is the farthest point north to which we have been. On another of my journeys we went round Cape St. George, and paid a visit to King Tom in his own village, about six miles up the opposite side of the island. I cannot give you the particulars of this long trip and our interview with Tom and his people. You know, of course, that it was in Port Praslin that the "Lavinia" was taken, and nearly all her crew murdered, about two years ago, and that King Tom and his people are accused of the murder. Tom denied to me that he ordered the massacre, or that he had anything to do with it. He accuses the people of a village about two miles away. No one here, however, believes him. I succeeded in getting the captain's quadrant, the ship's articles, and a savings-bank deposit book from the natives, which I now have in my possession. I was well received by them. Tom and his principal chief came on board, and I went on shore and spent several hours amongst them, took their photographs, and came away loaded with provisions. I will tell you the whole tale another day.

On November 9th Captain Milne, of the firm of Capella and Milne, arrived here in the "Susanne." He has stationed two traders at Nodup and New Britain. The natives have tried to fire their house, but did not succeed. On November 30th Timote died. He has been ill since the day we landed here, and gradually sunk under a complication of diseases. He was unmarried. He was fully

prepared, and his death was a very peaceful one. We have stationed teachers at Kalil, New Ireland, and one of them, Elimotama, has begun to preach.

The stations at Nodup and Matupi (New Britain) are both occupied. The teachers have had fever and ague several times; but it has yielded each time to proper treatment, and they now have faith in the virtues of quinine.

I have explored a long line of coast on New Britain, from a point about twelve miles beyond Cape Palliser, right down to Man Island. We have been twice round Cape Palliser, the other parts we have often visited. There is a large population on all that coast, and they seem quite friendly. By the way, the natives here are *most positive* in their assertions that there is a race of men with tails, at a place called Kalili, quite close to where we were. They say that they are dwarfs, and that the tail, which they represent as being hard and stiff, is an extension of the spinal bone, and that if the people wish to sit down, they must first dig a hole to receive this caudal appendage (!) They quite scout the assertion that they must be monkeys. "Do monkeys talk? or make taro plantations? or fight with spears as these men do?" they ask. I tell the tale as it is told to me. I shall be most happy to be introduced to one of them, and have promised no end of good things to any one who will secure me that honour.

On Christmas day we gave a feast of two pigs, taro, &c., to the people here, and I took the opportunity of asking them to build a church. They do not like work, and it has been a most difficult job to accomplish; but, on the 28th of January, I had the pleasure, of

opening the first church in the new Mission. We have now another ready for opening at Nodup, and another is being erected at Matupi. They are not very grand buildings, but it is a good beginning, and I feel very thankful. We have had several cases of fever and ague amongst the teachers, and at one time I was afraid that we were going to lose Mijieli, from a severe attack of fever; but we are all now quite well, and as the bad season is now drawing to a close, we may, I think, congratulate ourselves upon doing so well.

When I shall see you in Sydney, or my family in New Zealand, is very doubtful, as we now know of no opportunity, unless Captain Ferguson calls. My mind, however, is quite easy, as I feel sure that we are under Divine guardianship and protection. I should, of course, like to get away now, but it is no use grumbling about that which is unavoidable. We must just work, and wait on. I wish, however, that some of you had sent us a few newspapers and "Missionary Notices." A single copy of the New Zealand "Herald" was the only paper sent, and Captain Hearnheim had none on board. I need not write more now, but will just send my letter on its travels, still hoping, however, to see you in Sydney before this reaches you. With kind regards.

February 11th, 1875.—On board the "Coeran."—I write in Spacious Bay. We have come down as far as Cape Oxford and here in the "Coeran," and are now towing behind her on our way back to Port Hunter. She will tow us as far as Cape Buller, and then leave us to find our way back as well as we can, whilst she will go on her course. I should not have

come so far away but for the opportunity of coming in the vessel. Captain Hearnheim has been very kind indeed. We have found that the people here are very different to those near Duke of York. They wear something which answers for a covering, at all events. They are lighter coloured, have different hair, the men are fewer and the women prettier than ours, and their canoes and weapons are different. About the number of the people I can say but little yet, as so many live inland. We saw about three hundred at the village we visited this morning. There seem to be villages all along the coast. I shall not venture so far away from home again until we get some one to look at one of the couplings of the shaft. The cups have worn, and we want them repaired. I think, however, we have done well, and I now give a very good idea of the work which lies in our immediate neighbourhood.

FUJI DISTRICT.—*Extract of a Letter from the Rev. J. D. Jory, dated Fiji.*—THINKING there may be some of your readers to whom an account of our journey to our new station in Fiji may be interesting, I venture to send you an epitome of my diary.

We left Sydney in the "John Wesley" on May 2nd. There were a few friends accompanied us outside the Heads, among whom were our President, Mrs. and Miss Waterhouse, the General Secretary, and some other ladies and gentlemen. Soon after the steamer left us we were sick enough, and while there were morning and evening prayers each day, neither myself nor my wife could attend with any degree of pleasure. However, as often as we could we were present, and were blessed. Nothing very

particular occurred during the voyage; a fortnight's contrary wind (during which the ship was hove to for several hours) drove us about three hundred miles out of our proper course, so that we got near New Zealand. My schoolboy ideas of seafaring life were not at all realized, but, on the contrary, my eyes and heart turned with longing desire to the land, and while contending with contrary winds, I felt how far behind the times sailing vessels are. They might have done for taking prisoners to Rome in the days of Augustus Cæsar, but I think are altogether unfit for conveying free men and women in this last half of the nineteenth century; and were I to convert my wish into a prayer, it would certainly be that as in Australia bullock-dray and coach travelling are being superseded by the locomotive, so all sailing vessels may give place to steamers. However, making the most of every breeze, we sighted the land of Fiji on the eighteenth day out, and dropped anchor at the island of Kandavu about half-past two P.M., on the twentieth day, being Monday, May 22nd, and I felt that my experience was somewhat like a Minister who, on being asked while sea-sick what his most pleasing thought of heaven was, replied, "And there was no more sea."

After passing the scrutiny of the doctor, we were visited by the natives, who surveyed us thoroughly,—and we were much amused with one who had a lead pencil given him, and took his sixteen-inch blade knife to sharpen it. Soon after we cast anchor, Mr. Robson came on board, and took us to Richmond,—the name of the Native Institution and Mission station. The next day our kind host took us to an examination of the schools, when about three hundred children displayed their abilities, first outside the church by marching, and, as they did so, chanting some pieces. Each school had a different song. One of them chanted a very solemn piece about the death of Mr. Baker, who was killed in the mountains. After laying down their presents of yams, fowls, &c., they sat down and went through the tables,—money, time, weights and measures, &c. The children of one of the schools sang, in intelligible English, "God save the Queen." A performance this was which, I am sure, could not fail to thrill the heart of any loyal British subject, and kindle a feeling of love towards those boys and girls, as with bright oily faces they so heartily sang our "National Anthem."

Letters also from the following Missionaries have been received from November 21st to December 12th.

H. ADAMS, M. Allen, J. Badcock, J. C. Barratt, G. Baugh, H. Bleby, W. B. Boyce, J. W. Brewer, Mr. W. T. Brown, James Calvert, T. A. Chalker, T. M. Chambers, A. P. Chaplin, J. Corlett, W. Cornforth, J. Fieldhouse, M. Gallienne, Jun., W. P. Garry, J. O. W. Gostick, S. Hardey, D. Hill, Thomas Hodson, B. S. H. Impey, William Impey, T. W. S. Jones, R. Moreton, J. R. Newall, G. R. Osborn, W. Parker, T. R. Picot, H. J. Piggott, B.A., T. W. Pocock, J. C. Richardson, H. H. Richmond, A. P. Riddett, G. Sargeant, James Scott, John Scott, J. B. Selby, J. Sharp, R. Simpson, J. Thackray, F. Tunbridge, O. Watkins, J. Webster.

Meeting of the General Committee

ON WEDNESDAY, DECEMBER 18TH, 1876.

THE REV. GERVASE SMITH, M.A., (EX-PRESIDENT OF THE CONFERENCE),
IN THE CHAIR.

PRESENT:—James S. Budgett, Esq., (Treasurer,) Rev. George T. Perks, M.A., John Kilner, (Secretaries,) B. Browne, J. Hargreaves, J. Harvard, W. Hirst, Dr. James, E. E. Jenkins, M.A., J. Mayer, F. P. Napier, B.A., Dr. Osborn, W. T. Radcliffe, Dr. Rigg, D. Sanderson, L. Tyerman, Dr. Williams; Sir Francis Lycett; Messrs. H. Avis, J. Beauchamp, G. H. Chubb, W. T. Eastman, G. Lidgett, W. M'Arthur, M.P., W. Pearce, T. W. Pocock, J. Riley, W. Sugden, J. J. Vickers, and Greaves Walker. Also, Rev. C. Churchill, M.A., J. Richards, R. Stephenson, B.A., and B. Tregaskis.

1. *The Bible Society*.—It was resolved that the cordial thanks of this Committee be given to the British and Foreign Bible Society, for their generous supply of Arabic Scriptures to our Mission in Western Africa.

2. *Chapel at Trinidad*.—That the cordial thanks of this Committee be given to Messrs. Miles, Hill, and Chambers, of Mincing Lane, for their generous gift of land and buildings on Felicity Estate, Trinidad.

3. A deeply interesting letter from the Rev. William Impey, of the Graham's Town District, was read, conveying very cheering proofs of the Native Churches there being earnestly desirous of complete self-support.

4. *Mr. S. B. Hodge*.—The Committee are called to lament the sudden death of Mr. S. B. Hodge, for whom they cherished a very high regard, on account of his personal worth and his services to the Wesleyan Missionary Society, and they desire to convey to the bereaved family an assurance of unfeigned sympathy.

5. The Rev. R. Stephenson, B.A., was introduced to the Committee. He spoke of the prospect of his leaving on the morrow for the work in Southern India, and commended the broad and varied interests of that District to the continued generosity and sympathy of the Committee.

Arrivals.

INTELLIGENCE has been received of the arrival of the Rev. G. Sargeant and family, the Rev. J. R. Hargreaves and family, in Jamaica; Rev. H. V. P. Bronkhurst and family, and Rev. J. R. Newall and F. Tunbridge, at Demerara; R. Smith, Antigua; W. Allen, St. Kitt's; T. H. Bailey, St. Bartholomew's; W. T. Baker, Tortola; B. Bransom, Grenada; W. Dawson, Trinidad; W. J. Picot and James Sharp, Hayti; and Misses Eastwood and Whitaker.

Rev. R. Simpson, at Barcelona.

Rev. G. M'Kenzie Cobban and Mrs. Cobban, Rev. J. M. Thompson, D. A. Rees, and G. W. Sawday, at Madras; J. R. Broadhead and J. Whitney, at Calcutta; E. Strutt and Miss Beauchamp, at Colombo.

Rev. F. Mason and family, and Rev. Messrs. Cliffe and Hacker, at Cape Town, on the 31st of October.

Rev. W. H. Atkin, at Honduras, on the 10th of November.

Rev. Owen Watkins and family, and Rev. William and Mrs. Hunter, at Cape Town, on the 14th of November.

Departures.

REV. MESSRS. G. Adcock and H. Lamb, with Mr. M'Kie, Catechist, for the interior of Africa; and J. May and Edward Joze, for Sierra Leone, on the 2nd of December.

Rev. R. Stephenson, B.A., Mrs. Stephenson, and family, and Rev. J. and Mrs. Cooling, for Madras, by the "Duke of Sutherland," on the 15th of December, for Madras.

GENERAL MISSION FUND.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society received by the General Treasurers, since the last announcement.

FIRST LONDON DISTRICT.

Clapton	18	13	11
Highgate	10	7	4
Approach Road ..	4	4	9
Colchester	10	0	0
Highbury	4	4	0
Kentish Town ..	13	12	8
Tottenham	8	8	0
Mildmay Park ..	15	8	0
Barking, &c.	10	0	0
Hackney Road ..	6	5	0
Poplar	25	0	0

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SECOND LONDON DISTRICT.

Kensington ..	22	17	0
Milton Street ..	10	0	0
Stanhope St.	15	4	9
Hastings	60	0	0
Vauxhall	2	6	6
Ealing & Acton ..	43	1	0
Walton	20	0	0
Chiselhurst ..	55	2	1
New Cross	9	9	0
Blackheath	46	5	9
Wandsworth ..	84	5	9
Worthing	25	0	0
Sydenham	25	0	0
Southwark Pk.	10	0	0
Windsor	17	0	0
Bromley	19	0	0
Willesden	12	10	0
Hampstead	5	0	8
Richmond	23	17	9
Pimlico	7	7	0
Finchley, W.	5	10	0
Red Hill	31	7	2
Bayswater	25	0	0
Westminster ..	7	7	0

522 11 8

ISLE OF MAN DISTRICT.

Ramsay	70	0	0
Douglas	32	0	0

102 0 0

OXFORD DISTRICT.

Newbury	60	0	0
Banbury	85	0	0
Reading	16	8	4
Wantage	85	5	0
Oxford	20	0	0
Watlington ..	14	0	0

181 8 4

CORNWALL DISTRICT.

Redruth	86	10	0
Helston	25	0	0
Truro	53	18	0
Bodmin	64	17	6
Newlyn, East ..	12	0	0
Hayle	45	0	0
Penzance	30	8	8
St. Austell	75	6	9
St. Columb	28	2	8
St. Agnes	27	0	0
Scilly Isles ..	2	7	0
Gwennap	28	0	0
St. Just	57	13	7
St. Mawes	7	10	0

526 8 9

BRISTOL DISTRICT.

Kingswood	26	6	9
Gloucester	30	0	0
Newport	12	0	0
Cardiff, Wes.	75	0	0
Risca	5	0	0
Hereford	25	0	0
Ledbury	11	0	0

184 6 9

BOLTON DISTRICT.

Haslingden ..	187	6	0
Barrowford, &c.	75	0	0
Clitheroe	58	0	0
Padiham	50	0	0
Bury	85	0	0
Farnworth	47	0	0
Burnley	50	0	0
Rochdale, Wes.	39	7	0

589 18 0

MACCLESFIELD DISTRICT.

Macclesfield ..	100	0	0
Utttoxeter	20	0	0
Wetton	86	10	1
Nantwich	42	10	10
Congleton	80	0	0
M. Drayton ..	24	6	1
Leek	178	8	4
Crewe	25	0	0
Stafford	85	0	0
Whaley Bridge ..	32	0	0
Sandbach	80	0	0
Utttoxeter	35	0	0
Northwich	123	14	0
Longton	28	6	4

790 10 8

LIVERPOOL DISTRICT.

Liverpool,			
Brunswick ..	100	0	0
Do., Wesley ..	84	6	0
Tarporly	100	0	0
Rhyl, &c.	17	8	7
Warrington ..	15	0	0
Widnes	54	0	0
Ormskirk	49	0	0
Preston, Lune			
Street	22	10	0
Blackpool	186	16	6
Garstang	27	10	0
Lancaster	20	0	0
Newtown	10	0	0
Welshpool	8	0	0

644 11 1

NORWICH AND LYNN.

Bungay	30	0	0
Yarmouth	29	0	0
Attleboro'	25	0	0
Ely	85	0	0
Walsingham ..	16	0	0
Yoxford	23	0	0
N. Walsham ..	80	0	0
Lynn	60	0	0

248 0 0

LEEDS DISTRICT.		
Brunswick	166	8 0
Oxford Place ..	82	7 4
Armley	83	4 10
Wakefield	60	0 0
Morley	55	0 0
Dewsbury	23	8 2
Knarborough' ..	110	0 0
Otley	70	0 0
Pateley Bridge.	18	0 0
Yeadon	89	0 0

607 8 4

NOTTINGHAM AND DERBY DISTRICT.

Nottingham, S.	10	0 0
Do., North	11	11 0
Derby, King St.	18	8 8
Peterboro'	21	0 0
Oakham	10	0 0
Matlock Bridge	19	0 0
Ilkestone	19	18 0
Newark	110	0 0
Grantham	84	7 0
Mansfield	65	8 6

860 10 9

HULL DISTRICT.

Thornton St. ..	52	16 4
George Yard ..	45	2 1
Snaith	85	0 0
Caistor	15	0 0
Barton	67	6 8
Hornsea	10	0 0
Epworth	26	0 0
Grimsby	46	0 0
Goole	88	0 0
Beverley	10	0 0
Brigg	100	0 0

495 4 8

BATH DISTRICT.

Bath	7	11 8
Shaftesbury ..	22	0 0
Bradford	31	10 6
Glastonbury ..	10	0 0
Midsomer N. ..	20	0 0
Frome	35	0 0
Melksham	50	0 0
Blandford, &c.	41	16 0

217 18 2

YORK DISTRICT.

York, Juvenile	19	8 11
Easingwold ..	25	0 0
Malton	71	4 5
Scarboro'	45	0 0
North Allerton	22	0 0
Ripon	25	18 4
Selby	65	0 0

278 6 8

SWANSEA DISTRICT.

Neath	25	0 0
Llanelli	18	0 0
Carmarthen ..	5	10 0
Swansea	17	0 0

60 10 0

EXETER DISTRICT.

Exeter	10	14 2
Williton	20	0 0
Bridgewater ..	20	0 0
Bideford	8	19 0
Dunster	5	7 9
Bridport	47	0 0
Tiverton	84	0 0
Okehampton ..	10	0 0

156 0 11

LINCOLN DISTRICT.

Lincoln	48	7 7
Boston	98	7 0
Horncastle	100	0 0
Spalding	84	0 0
Alford	100	1 7
Spilsby	75	0 0
Louth	84	0 0
Bardney	41	0 0
Wainfleet	18	10 0

549 6 2

BIRMINGHAM AND SHREWSBURY DISTRICT.

Birm., Wesley.	41	8 6
Cherry Street.	7	0 0
W. Bromwich.	60	0 0
Wednes. Wes.	63	10 0
Walsall, Wesley	45	0 0
Stourbridge ..	40	0 0
Bilston	30	0 0
Coventry	30	0 0
Bromsgrove ..	5	0 0
Ketley Bank ..	40	0 0
Dawley	20	0 0
Madeley	15	7 8
Knighton	10	0 0

407 6 2

CARLISLE DISTRICT.

Ulverston	16	6 7
Workington ..	15	0 0
Kirkoswald ..	125	5 0
Wigton	16	15 0
Penrith	82	8 7
Appleby	55	18 8

261 8 10

SHEFFIELD DISTRICT.

Norfolk Street.	63	12 5
Wath	95	15 0
Doncaster	100	0 0
Barnsley	27	0 0
Worksop	13	10 0

299 17 5

BEDFORD AND NORTHAMPTON DISTRICT.

Dunstable	101	10 11
Leighton Buz.	86	0 0
Kettering	43	0 0
St. Ives	35	0 0
Northampton.	25	0 0
Chatteris	21	9 0
Newport Pag..	20	0 0
Luton	52	5 4
Aylesbury	80	0 0

414 5 8

WHITBY AND DARLINGTON.

Whitby	20	0 0
Stockton	25	0 0
Barnard Castle	77	10 0
Hawes	47	16 6
Reeth	16	19 1
Hamham	17	0 0
Darlington....	180	0 0
Hartlepool....	62	14 8

896 19 10

MANCHESTER DISTRICT.

Oldham Street	8	8 2
Great Bridge-		
water Street.	8	12 9
Radnor Street.	78	18 1
Irwell Street.	120	17 0
City Road	44	10 7
Oxford Road..	84	16 10
Gravel Lane ..	100	0 0
Oldham, Wes.	60	0 0
Do., Manchester		

Street

Stockport, N. ...

Do., Hillgate. ...

Altrincham

Cadshead

821 4 11

KENT DISTRICT.

Margate	250	0 0
Dover	34	0 0
Rye	47	2 8
Gravesend	73	0 0
Teatenden	24	0 0
Staplecross ..	39	0 0

466 2 8

HALIFAX AND BRADFORD DISTRICT.

Halifax, South		
Parade	61	7 4
Bradford, W. ...	49	18 4
Do., North	72	7 2
Green Hill	25	0 6
Todmorden ..	84	18 11
Huddersfield,		

Queen St.

Buxton Road ..

Denby Dale ..

Keighley

Stainland

Shipley

Holmfirth

648 8 7

DEVONPORT DISTRICT.

Plymouth,		
King Street..	25	8 8
Do., Ebenezer..	13	0 0
North Hill	17	0 0
Ashburton	12	9 9
Brixham, &c..	15	0 0
Callington	60	0 0
Camelford	42	0 0
Launceston ..	24	0 0
Gunnislake ..	86	0 0

244 18 5

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 12th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

Rev. E. E. Jenkins, M.A., Donation on Annuity, to secure £5 annually for prizes for the Royapettah Boys' School, Madras	100	0	0
Legacy of Mrs. Lydia B. Tucker, late of Shepton Mallet; T. S. Foxwell, Esq., Executor, £100, less duty	90	0	0
Leek Juvenile Association	67	7	10
Legacy of Mr. Robert Mills, of Shonks Farm, Harlow, Essex; Messrs. P. and T. Mills, and J. Kembley, Executors, £50, less duty	45	0	0
Mr. and Mrs. H. J. Atkinson, Gunnersbury House, Acton	25	0	0
Mrs. Gabriel, Norfolk House, Streatham	20	0	0
Collected by Mr. G. A. Williams, Liverpool, towards a new chapel at Mootachery, Bangalore	10	12	0
Mrs. Elliott, Milton Street Branch	10	0	0
H. F. Craggs, Esq., Stockton-on-Tees, for the training of Native Agents in Ceylon and Southern India	10	0	0
Part proceeds of Mission Boxes in the Sunday School at Croix, Bobaix, France, by the Rev. C. Faulkner, Chaplain	7	5	0
Hackney Road Juvenile Association	6	5	0
Mr. C. J. Thomas, Bishopsgate Street, towards building a chapel at Daniel's Town, Essequibo	5	0	0
Miss Heslop	5	0	0
Mr. S. Holman, Acton	5	0	0
Rev. D. Sanderson, Richmond College	5	0	0
Mrs. Reinhardt, Ditto	4	4	0
Rev. John and Mrs. Rattenbury	4	4	0
Mrs. Leppington, Weston-super-Mare	8	8	0
W. P. V. (donation)	8	0	0
George Thompson, Esq., for 1877	1	1	0
Contributions for a Training Institution for Native Ministers, Madras, by the Rev. W. Burgess, viz.: Captain Greaves, £5; Mr. W. Skerratt, £5; Mrs. Cooper, £2; S. E. H., 10s.	12	10	0
Small Sums, 10s., 10s., 10s.	1	10	0
Also from Mrs. G. T. Perks, a Box of Articles for the Stellenbosch Bazaar; and a Communion Service for Annahaw.			

All applications for extra Rewards for Juvenile Collectors must be made through the Circuit Minister. By so doing expense and much trouble will be saved. It is also needful that a list of amounts collected should be forwarded, as a guide to the class of rewards to be sent. Orders for Collecting Books for the HOME MISSIONS are to be sent to the Conference Office, Castle Street, City Road, E.C.

Any Packages intended for Missionaries should be accompanied by a letter addressed to the General Secretaries, stating contents and value.

Total Receipts of Contributions and Remittances announced on the Notices this month amount to £10,796. 16s. 0d.

WESLEYAN MISSIONARY NOTICES



THE REV. JOHN CRICKLOW JOHNSON.

FEBRUARY, 1877.

LONDON: WESLEYAN MISSION HOUSE.

PRICE ONE PENNY.

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SPECIAL NOTICE.

All Letters and Communications on the Business of the Society are to be addressed to the General Secretaries, Wesleyan Mission-House, Bishopsgate Street Within, E.C. All Drafts, Cheques, and Post-Office Orders remitted to the Mission-House are to be CROSSED, and made payable to the Rev. George T. Perks, the Deputy Treasurer. Post-Office Orders should be on the Chief Office, London.

**.* It is requested that all Cheques, Post-Office Orders, &c., be crossed to the CITY BANK.*

Wesleyan Missionary Notices.

FEBRUARY, 1877.

In the midst of much worldliness, scepticism, and formalism, Methodism is steadily advancing in Germany. Mr. Barratt's notes of his travels and labours in Lower Silesia will be read with deep interest. He hopes next spring to visit Hungary and Servia, to ascertain if there be any openings for evangelical labour.

Mr. Riddett, whose head quarters is Hassan, writes from the outstation, Chikkamugalur, and pleads hard for the extension of Christian education. His attention is specially directed to the increase of girls' schools. In India nothing is more urgently needed. We hope he will receive the encouragement he deserves.

At Trinidad a firm of English merchants have given us a site for a chapel, and a suitable building will shortly be erected. At Golden Grove, Demerara, the congregation and Society have been quickened and refreshed by the outpouring of the Holy Spirit and the accession of Church members.

The intelligence from South and West Africa is very encouraging. In discussing polygamy, Mr. Chaplin expresses the sentiments of every earnest Missionary. Mr. Rayner announces the death of Mrs. Tainton, a mother in Israel, whose memory will long be cherished. Our readers will welcome some extracts from Mr. Freeman's Journal, and will rejoice to find him still usefully employed.

THE REV. JOHN CRICKLOW JOHNSON

Is a native of Barbadoes, and is thirty years of age. He had early religious advantages, and, while a youth, yielded to the strivings of the Spirit, accepted the Saviour, and was made happy in the love of God. He soon felt a deep impression that he was called of God to preach the unsearchable riches of Christ, and at the St. Vincent's District Meeting of 1867 he offered himself as a candidate for our work. After a brief period of private study and preparation (alas! too short) he received an appointment, and has since been zealously and usefully employed in different Circuits. At present he is Superintendent of San Fernando Circuit in Trinidad, where, in the midst of many trials and difficulties, he has been greatly blessed in his labours. To be remembered by Christian people in their prayers would be a great comfort and help to him.

GERMANY.

Extract of a Letter from the Rev. J. C. Barratt, dated Cannstatt, December 11th, 1876.—I SHOULD like to send you a short account of my recent visit to the outposts of our Mission in this District. On the 17th of November last I left Cannstatt, and travelling up the valley of the Rems, passed Waiblingen, Schorndorf, Oberurbach, and Gmünd, at each of which places we have a preacher stationed. In the evening I halted at Nuremberg, which, in point of population, ranks as the second city in Bavaria; but as far as commerce is concerned, may be regarded as the most important place in South Germany. In this city we have been preaching since March last, and three months ago succeeded in securing, at a rent of £50 per annum, a good-sized, well situated preaching hall, in the Burg Strasse, and but a short distance from the fine old St. Sebaldus church. The old Nuremberg dialect retains, it is said, more than a thousand words bearing a strong resemblance to English words; which fact would seem to support the theory that the original inhabitants of the city were Anglo-Saxons. Perhaps this theory may add interest to the fact that here one of the earliest editions of the German Bible was printed, viz., by Anthony Koberger, in the year 1488. Unquestionably the way for the Reformation was thereby prepared, and to this day the Papists count fewer followers in and around Nuremberg than in other parts of Bavaria. About three or four months after we had fairly started in this city the American Episcopal Methodists followed us, and indeed pursued their work in the same

neighbourhood and amongst the people whom we had gathered. I do not doubt, however, that we shall succeed in winning souls for Christ and establishing a Society here. In the neighbouring town of Fürth—population upwards of twenty-five thousand—we have also hired a preaching-room, which is visited by fifty to eighty people.

I left Nuremberg by the mid-night train, and travelled *via* Hof, Leipzig, Koltres, and Rothenburg to Neusalz-on-the-Oder, in Lower Silesia, where I arrived in time for the services of the Sabbath.

I was induced in the early part of this year to send a preacher to Neusalz, with the hope of being able from here to operate on Bohemia, and possibly to secure young men fitted for preaching to the people of the land of Huss in their own loved mother-tongue; whether this hope will be fulfilled I cannot yet say. On Sunday, the 19th, I preached twice in Neusalz; in the afternoon our pleasant little preaching-room was comfortably filled by about one hundred and thirty persons; in the evening it was crowded,—more than one hundred and fifty people being there. On Monday we held a midday service,—which was repeated each day during that week: about thirty persons attended. I also visited and preached in Reinberg, Carplath, Streidelsdorf, Haynau, and Aufhalt, and during the week again in Neusalz. At each of these country places we had secured the largest available room, and at each place the preaching-room was crowded to excess long before the hour announced for Divine service. In some places I had the utmost difficulty in forcing

my way through the crowd to the little table which served as pulpit. In this part of Silesia churches do not abound; from two or three of the places above named the people must walk six or seven miles—two full hours—to the nearest church. There can, therefore, be no doubt as to the need of Mission work in such a neighbourhood; and the attendance of the eager throngs bears witness to the desire to hear the Word. The country is poor, and the prosecution of the work will be attended with expense; but souls have already passed from death unto life, and nearly thirty persons, professing a desire to flee from the wrath to come, have been received on trial for membership; and I have no reason to doubt that the Lord will add to the number of those who shall be saved. I need not hide from you the fact that our work causes the Clergy some anxiety, but, taking into account the paucity of their numbers, and the prevalence of rationalism, there cannot be a question as to the need for our work. The expressions of gratitude to God, and to the Missionary Society, were to me very touching. After a week spent in hard, happy work in this neighbourhood I went on to Liegnitz, a thriving country town with thirty-five thousand inhabitants. In this country the land is better and the population not nearly so poor as in and around Neusalz; but of vital godliness little is to be found. Rationalism flourishes. "Free religious"—more properly designated "Anti-religious"—Societies prosper. In this country the villages are not so widely separated from the parish church; still, one church and one clergyman must serve four to six, or even a larger,

number of villages. I preached at Liegnitz twice, and also in Barschdorf and Arnsdorf, and had good and attentive congregations. In this part of the province the formation of Societies will be a work of time, and will be attended by considerable expense, rents and prices generally being higher than further west. From Liegnitz I went on to Breslau, the capital of the province, a flourishing city with considerably more than two hundred thousand inhabitants, and thence to Brieg, where, on two successive evenings, we had meetings. I cannot but hope that the sixteen religious services which I was permitted to hold in Silesia may be productive of good fruit, and that at the last great day it may be said of many, "This man was born there." I hoped to have visited Herrnhut after the work above reported, but was obliged to hasten on to Vienna, where our preacher lay seriously ill. About a fortnight after their removal from Munich in September last, Mrs. Beutenmüller was laid aside with typhus fever, and she had hardly recovered when Mr. Beutenmüller took to his bed. When I arrived on the 30th of November our suffering brother had been unconscious for more than a week, and his life was despaired of; but prayer was made for him continually, and he received all possible care and attention. Just before I left Vienna, on the 4th of December, consciousness returned, and since that time slow but steady progress towards recovery has been made. On Sunday, the 3rd of December, I preached, morning and evening, with considerable comfort, and had the pleasure of administering the Lord's Supper to our small Society,

numbering eleven persons. At the evening service more than fifty persons were present, and the Sunday school, in the afternoon, was attended by nearly fifty boys and ten girls. This little Society is a light in a very dark place. God grant that the surrounding darkness may be largely scattered and replaced by the shining of the true light!

The claims of the work in Württemberg forbade the prolongation of my absence from home, or I should very much have liked to visit

Pesth, and have pushed on to Belgrade. In Vienna I learned enough to show that we might find in the direction indicated a large and needy field, and openings for true Missionary work. Of course, we cannot enter these new fields without incurring additional expense, but I think the outlay would be justified. I look forward anxiously to the time (possibly next spring) when I may be able at least to go on an exploring expedition to Hungary and Servia.

INDIA.

MYSORE DISTRICT.—*Extract of a Letter from the Rev. Alfred P. Biddett, dated Chikkamugaloor, October 31st, 1876.*—I AM on a visit to our out-station, Chikkamugaloor, about forty miles from Hassan, my head-quarters. As I have more leisure than at home, I propose sending you a sketch of what we are doing on the new station lately added to our Mysore District.

Hassan lies midway between Mysore and Shemoga, being eighty miles north-west of the former city. Our Missionaries have for some years had their eye on it as a place worth occupying,—a good connecting link between the above two stations. The population is between six and seven thousand, but many times that number of people are within easy reach of the Hassan Missionary: the country around teems with thriving populous villages, as many as one hundred and forty of different sizes lying within a radius of five miles from our Mission-house. Having been appointed to labour there, I returned to Mysore, packed up, and with my wife started for our new home, which we reached early in Febru-

ary. As soon as the house was rendered habitable, I turned my attention to the work. Fortunately, the District Meeting had appointed Premaka, one of our junior Catechists, as my assistant, a young man full of love to the Master, with a clear head and warm heart, and he has given me very good help in laying the foundation of our new Mission. A moonahi had to be engaged immediately, for, owing to my three years having been spent in the English school at Mysore, my progress in Canarese was but scanty. A good man was soon found, who helped me along bravely as long as he remained; but I have lately been forced to dismiss him, and his successor is very inferior. Next, I obtained a good map of all the surrounding villages six miles from Hassan, and Premaka and I set to work to find out the most promising of them; we now have a pretty fair idea of our surroundings. At all these villages the Word of truth is well received, though much certainly depends on the way in which it is presented. My colleague has a happy face and an affectionate

manner: he looks straight at his hearers, and preaches not so much *at* them as *to* them. In walking through the bazaar, folks stop him sometimes: "Well, Sir, aren't you going to preach here? What are you passing us for?"

In the meantime, I was taking steps to secure a native girls' school for the Mission. One in connexion with Government had existed in Hassan for some years; it began well under the auspices of a former Deputy Commissioner, Major Hill; but after his removal it flagged, and when I visited it, soon after my arrival at Hassan, there were only fifteen girls in regular attendance, and they learning little or nothing. These schools cannot live apart from the influence of an English lady, and for some time such help had been wanting in the Hassan school. I applied to the Director of Public Instruction to transfer the establishment to the Wesleyan Mission, my application was kindly recommended by the Deputy Commissioner, and in July it was finally handed over to us with a very liberal grant-in-aid of twenty-four rupees (£2. 8s.) a month: this grant is liable to revision in case the income from local sources and from England fall short of an equal amount. We are anxiously waiting to know what help we may expect from the Ladies' Committee; we are also doing all we can to get money from the native and European residents at Hassan. The Bible is now in the hands of all the girls who can read; all the usual subjects are taught. And my wife has a sewing class twice a week, in which she is kindly helped by other English ladies of the station.

Alas, our school suffered a severe blow soon after its transfer to the

Mission. It was found impossible to retain the former head-master. So long as he remained the attendance was bad, and the school mismanaged. His son, too, the second teacher, was said to be guilty of conduct that would unfit him for service in a Mission girls' school or, indeed, any other. Dreading any sudden changes, we bore with them as long as we could; but the family was a thoroughly bad one, the school was being spoilt, and, at last, very unwillingly, we had to dismiss them. It is too long a story to go into now. As we had expected, they turned against us, and set to work spreading lying reports among the parents of the children and others. The following morning not a girl came, and for three days the school was empty. Meantime, I laid the whole matter before the leading native gentlemen of the town, and my wife and I also took our difficulties to the throne of grace, earnestly praying that all might yet work together for good. Not in vain did we seek help. Two or three new teachers were sent us, chosen by the above gentlemen. They persuaded the people to send back their children, and in a week's time the tide turned in our favour. Last examination day we had forty-four girls present, and we hope soon to report sixty or seventy. Let me commend to the friends of Missions at home this interesting caste girls' school at Hassan.

We held a Canarese service every Sunday morning in the Government schoolroom; about six or seven native Christians attend. One man is an inquirer: I hope to admit him as a member in a short time, if his motives prove to be sincere, as I think they are. On Sunday evenings (when not

away) I preach in English to the European residents; the congregation varies from fifteen to thirty. There are numerous coffee estates in the neighbourhood of Hassan; and when the planters and their families are in, we have a good attendance. I must not omit one more agency. I mean the colporteur supplied me by the Bangalore Auxiliary of the Bible Society: he finds a ready sale for his Bibles, Scripture Portions, Tracts, and school-books.

This concludes my sketch of our work at Hassan. You will see that we have neither chapel nor schoolhouse of our own yet, nor is there any place set apart for Divine worship on the station. Our native service is held in the schoolroom, and the English service in the Deputy Commissioner's office. I trust we may soon improve in this respect.

Chikkamugaloore is our out station, about forty miles from Hassan. This place has always given us much encouragement. Luke's labours here last year were greatly valued; and a little native Church was forming, when suddenly Luke's health gave way, and he had to be sent to Madras, leaving Chikkamugaloore without a Catechist for some months. This year our Native Minister, Jacob Samuel, was appointed; but his wife's health broke down, and they were sent back to Shemoga, just then left vacant by the departure of Mr. Sowerbutts to England, sick. Thus I was obliged to spare Premaka, my right-hand man at Hassan, and send him to take up this important station. I am glad to say he stands the climate well thus far, and with warm clothing and regular meals may do better than his predecessors.

Imagine two or three large villages connected by one long straight street, over a mile in length, and you will have some idea of the town of Chikkamugaloore. The population is about the same as that of Hassan. There is a complete governing apparatus: Deputy Commissioner, Assistant Commissioner, Judicial Assistant, Police Assistant, and the numerous other grades, all of them native gentlemen, as enlightened a body of men as one would meet anywhere. There is a large English school for boys under a native head master, a B.A. of Madras University; so that the town is in no way behind Hassan; and in years to come will, probably, be far more important, lying right in the way of the coffee trade, and being already famous for one of the best markets of the province. No less than six thousand people pour in once a week on market day, doubling the population for the time being, and affording work for two or three Catechists and colporteurs, if we had them. This is my fifth visit to the station this year. The work is encouraging enough and important enough to promote Chikkamugaloore to the dignity of a *Circuit*, and to send a young unmarried Missionary to live here. The climate is trying from February to the end of May, four months, during which time a trip to the neighbouring hills, and a long tour to the surrounding coffee plantations might be arranged. The municipality of the town gave us a fine piece of land three or four years ago, and a Catechist's house was built, as the first instalment of our Mission property. The Roman Catholics have had a chapel here for some years, and we do not wish to be without one any longer. H. W. Clift, Esq., Executive Engineer,

one of our valued friends, and a practical supporter of our Mission, amongst others, has furnished us with a beautiful plan, the cost to be £180, of which we hope to raise £80 or £90 on the spot; indeed, we have already £70 in hand. The foundations are to be dug out this week. Which of our friends in England will help us in this our undertaking? We have an English service as often as we visit the place. In addition to the ten or twelve Europeans, as many Hindu young men frequently attend, who quite look forward to my periodical visits. My wife and I were here five weeks ago, and met the leading native officials, merchants, and others, to consider the propriety of starting a girls' school in the town. The Deputy Commissioner, P. Kristna Rao, Esq., kindly presided, and very well did he fulfil the duties of Chairman. All were of opinion that a girls' school should be established. We calculated that donations to the amount of £10, and monthly subscriptions of £8, would enable us to start. A list was circulated during the meeting, and the result is that we have £16 donations, and thus far £2. 10s. subscriptions. I have the list before me: out of thirty-five names, only three are English. The others comprise the Deputy Commissioner, Assistant Commissioner, Judicial Assistant, Amildar, Sheristadar, Moonsif, head accountants, Moonshees, merchants, coffee-planters, landed proprietors, and others: these are the gentlemen who are starting a school for their daughters and sisters. I am sure that as they have done so much to help themselves, you will all the more willingly send us what we further require from England. What do we require? not to be vague in our demands.

Well, a good large box of prizes, to be distributed to the girls of both schools (Hassan and Chikkamugaloor) next year. Will our lady friends begin at once, and dress some good dolls, (not "Dutch,") and fit up a few inexpensive writing-desks or work-boxes, all of which are greatly prized by the young ladies of India? Further, as every one has not the "turn" for doll-dressing, would our friends send us some useful articles for sale in behalf of our school funds? They should arrive at Bangalore not later than July; that will enable us to sell off in August, when all the planters crowd into Hassan from their coffee estates, to escape the heavy rains.

My special appeal has carried me away from the subject. On my return to Hassan I ordered all needful books, maps, sewing materials, &c.; and, last week, came back, and opened the Chikkamugaloor girls' school. Accompanied by B. Streenevasa Jyengar, Esq., Judicial Assistant, who takes a lively interest in the scheme, I went to the little one-roomed house rented for the school. The head master brought sixteen girls of the Naidoo caste, daughters of merchants, clerks, &c. We hope to get Brahmin girls shortly. We hung the walls with maps and alphabet-sheets, and made the children sit in a row on the floor. One thing had to be put a stop to: our friend, the teacher, was seen squatting in one corner of the room before a cocoa-nut, sugar, and flowers; a boy next appeared at the door carrying fire. At once it dawned on me that the man was going to invoke the blessing of his deity on our undertaking. The fire was ordered away, and the teacher forbidden to do anything of the sort in a Mission school. I thought,

however, that we Christians should be none the worse did the same idea influence us more frequently in our own actions. The Coolie on the coffee-estate sticks his spade in the ground at early morn, and seeks a blessing on his day's work from a false God. How many so-called Christians set out on their day's duties without a thought of anything higher than their own powers to do, and their own ends to serve? A slate and book were supplied to each girl, and, what was more to their taste, fruit and sweets; and after a trial lesson had been given all round, we declared the school launched. May it have a prosperous career!

As we shall soon outgrow our

present accommodation, and hired houses are costly things here, it is evident we must build for ourselves next year. I am hoping to secure, by the kindness of the municipality, an excellent site free of charge. The Commissioner of the Division, Colonel Campbell, happens to have come in for the sessions, and promises to do what he can to help us in the matter. A new school building will cost at least £200: one half would, doubtless, be granted to us by Government, the remainder must be *begged*. I apologize for trespassing so far on your attention, and hope to report soon further progress in these new fields of Mission labour.

WEST INDIES.

ST. VINCENT'S DISTRICT.—*Extract of a Letter from the Rev. Walter P. Garry, dated Port of Spain, Trinidad, November 8th, 1876.*—PRESUMING that the spiritual necessities of the Island of Trinidad have not been adequately represented hitherto, I take this opportunity of submitting as briefly as possible a few facts and statements to you, and through you to the Missionary Committee, with the view of directing their special attention to the claims of the work of God in this department of the great Mission field.

The Island of Trinidad contains a population of one hundred and forty thousand; of these thirty thousand are Indian, and about five thousand are Chinese emigrants, for whose moral training and culture very limited efforts are being made. The Nova Scotia Presbyterian Missionary Society has three Missionaries zealously

at work among the Coolies, but their labours are confined within a comparatively circumscribed area. Over a vast extent of country, comprising the agricultural districts of the colony, these children of the East are scattered, and although brought in contact with Western civilization, and living in a professedly Christian land, yet it would seem that no man cared for their souls. Clinging to the superstitions of their country, not a few of them pass to their final account without ever hearing of Him "who came to seek and to save them that were lost." If we had the means of employing a Christian Coolie as Catechist, (and such an agent might be found among the Coolies themselves,) who would visit the different plantations and instruct his countrymen in the truths of Christianity, much good would doubtless be effected among them.

This island may justly be desig-

nated the head quarters of Popery in the British West Indies. One cannot go to any of the outlying parishes without finding a Roman Catholic Church, with its resident priest. In the city of Port of Spain there are an Archbishop, a Coadjutor Bishop, and a cloud of priests of different orders, a cathedral, a convent, about sixteen churches, and several high schools for young people of both sexes; each and all conducted by competent masters and mistresses, and they are all in a state of great efficiency. That this corrupt faith should be dominant in the land is not to be wondered at, when it is known that it is supported by the Colonial Government with a grant of £10,000 per annum.

For years past we have been doing little more than holding our ground as a Church here: want of men and means has rendered Methodism non-aggressive in this island; however, within the past few months, God has been graciously pleased to open a "great and effectual door" for the preaching of the Gospel in a spiritually destitute part of the island, and the finger of His providence has been so clearly discernible in pointing my way thither, that I felt necessity was laid upon me to enter that door. The circumstances are as follow. A short time ago some religiously disposed labourers (residing in a part of the country called Chaguanas, about twelve miles distant from Port of Spain) made repeated and earnest applications to me to come over and preach the Gospel to them. At length I complied with their request, and found a people prepared of the Lord to hear and receive the truth. Nothing could exceed the eagerness and readiness of

mind with which they attended to the things spoken concerning the "common salvation" for common humanity. Our difficulty at first was to get a sufficiently commodious place in which to worship God: but this obstacle has been removed through the kindness and generous liberality of Messrs. Daniels and Co., 4, Mincing Lane, London, E.C. They have large plantations in that part of the island, and having been made acquainted with the necessities of the case by their attorney, they at once consented to give a large building (formerly used as a hospital) to the Wesleyan Missionary Society, to be fitted up as a place of worship; it is capable of holding about three hundred persons, and is in a good state of preservation; being made of durable materials, it will last many years. A convenient and suitable site of land, in a good situation between one of their plantations and a village, has also been given by the same gentlemen, to which locality we are making arrangements to remove the building as soon as possible. The estimated value of house and land is between five and six hundred pounds.

In order to avoid any misadventure in time to come, I have had the property legally conveyed to the Wesleyan Missionary Society, and forward with this an exact copy of the Deed of Conveyance, for your satisfaction; it has been duly recorded and lodged in the office of the Registrar-General in this city.

The removal, fitting-up, and painting of the building will probably cost about £150; the poor labourers at Chaguanas, out of their hard-earned and scanty wages, are doing their utmost to secure a place

of worship, and if the Committee would kindly aid this object by a small grant of £50, they would greatly facilitate the undertaking, and help to extend Methodism in a neglected and morally destitute part of Trinidad.

On the 21st of October I paid another visit to Chaguanas; and on Sunday, the 22nd, I preached three times to earnest and overflowing congregations, who heard the Word with gladness. I baptized fifteen Coolies, and administered the Sacrament of the Lord's Supper to a newly-formed Society of thirty members.

For the past two years I have been alone in the Port of Spain Circuit, working at high pressure; but until I get another man to help me it will be impossible for me to visit Chaguanas as often as it is absolutely necessary, without neglecting my Port of Spain congregation, as there is no one who can take my place while I am away.

BRITISH GUIANA DISTRICT.—*Extract of a Letter from the Rev. J. A. Campbell, dated Golden Grove, December 6th, 1876.*—You will doubtless be pleased to learn that the membership of our Circuit has, during the year, considerably increased, and that the prospects of the work here are very cheering. On taking over the Circuit in March I resolved to hold a week of revival services at each of the stations. We began at Ann's Grove: the power of God was manifested in the accession of several, drawn from the world, all of whom came up to the penitent rails. The next week we continued the services at Victoria; and, though many felt it good to be

there, in the realization of the blessings of a quickening of spiritual life, yet, as to external and immediate visible results, we had only one penitent at the time; and some who chiefly regard such, and such only, as a manifestation of blessings, seemed not quite satisfied. The week after we held the services at Golden Grove. Since holding the services our congregations have improved, and the people have seemed more healthy and hearty and vigorous in their piety.

In the moonlight nights of October I again decided to repeat these special services; and in answer to our fervent asking and earnest expectation, the Lord signally poured out His Spirit; and night after night strong men and young women were seen bowed at our communion rails in penitence and tears, seeking a blessing. It was truly a time of refreshing from the presence of the Lord. We continued these services for three weeks, and the interest of our people was unabated to the end. During this revival of God's work we have added considerably to our numbers, so that the membership of this Circuit will be increased about fifty. A pleasing feature of this work was, that it was conducted principally by the Local Preachers, mostly black men, in conjunction with myself: my plan being to get two local brethren of our own Circuit to assist me each night with addresses. I have increased my staff of Local Preachers. There are one or two fine intelligent God-fearing young men here, who are under my training; and, in time, may prove useful labourers in God's vineyard.

SOUTH AFRICA.

NATAL DISTRICT.—*Extract of a Letter from the Rev. A. P. Chaplin, dated Indaleni, November 1st, 1876.*—WHEN I came here at the beginning of the year, I found the Society had attained a healthy tone under the careful and zealous labours of the English Catechist who had charge of the Circuit last year. I am thankful to state that there are still indications of reality and stability about the work. The class-meetings, prayer-meetings, and public services are well and steadily attended by worshippers who are eager to be both hearers and doers of the Word. Some cases of discipline, which must necessarily be strict with these people, have led to the removal of a few names from the roll of membership, while some, having embraced the Saviour, have been added unto the Lord. The day school, in which there are about sixty children, is in a much improved condition. The present teacher is a young native man of some ability and intelligence. He was under training in a Ritualistic Mission until lately, when, feeling a distaste for his connexion with that community, he voluntarily came back to us, to whom he formerly belonged. There are a few very promising youths in the school who, I think, with a little additional care on the part of the Missionary, may be raised up for useful ends in the work of our Church. The bringing out of native preachers and teachers is very essential. If the great mass of native people in Natal is to be reached and Christianized, it will, to a very great extent, rest upon the labours of their own sons. It is computed that the native population of Natal is more than fifteen

times what it was twenty-five years ago, or about the time our Mission began. This has been an increase not of enlightened people, but of dark and cruel heathenism. There are features of encouragement present to the Missionary in some parts of heathenism. I have visited many of the kraals in this District, and find in a few cases a real desire for the Word. At the house of one of our Christian people, a few miles off, I gathered a number of the surrounding heathens for a service. Next day a messenger arrived at my house, requesting me, on behalf of the people, to visit them again, and stating that after I had left, the men had gathered their wives and children together, and told them that at length they were convinced of the truth of the Missionary's Word, and that they must begin to-day to turn from their old ways, and seek the new and better one. On another occasion, after holding a service with a large gathering of heathens, and being anxious to know their feelings with regard to the Gospel, I selected a fine-looking young man, who had listened attentively, and who, I judged, would be a fitting spokesman for the rest, and, sitting down, had a lengthy conversation with him; which however resulted in giving me greater discouragement than hope. But it was proved afterwards that if he spoke his own mind he did not express the feelings of all; for, immediately after, two women forced their way to me, and said that the Word had reached their hearts, that they had secretly for some time been praying, and that now they felt themselves earnest seekers after God. The same hopeful signs are noticed and told me

by our native Local Preachers who visit the neighbouring kraals weekly.

It is very hard for these people to break through the many obstacles which intervene between heathenism and Christianity. But the greatest hindrance of all, in their form of it, is their love of polygamy. That is the barrier at which many thousands halt. It gratifies the Kaffir's ambition for greatness, and it feeds his laziness and wickedness. The women are made to work like oppressed slaves. They till the ground, sow and reap the harvest, as well as keep the home and rear the family. There is nothing to check the rage for this popular institution. An additional wife is easily got. The man has only to pay a fourteen shillings tax to the government for the hut she lives in, which she will have to earn herself when she comes, and ten head of cattle to the father as her price. With these easy terms it is difficult for the Missionary to persuade a heathen to abandon the system. I lately had a lengthy conversation with a number of heathen men who live on the Society's land, and who are there upon the condition that they take no more wives than they already have. They pleaded with intense earnestness to have the rule rescinded. Their reasons were numerous, and often amusing. They called my attention to the small number of people which gathered together on the Sabbath day for Divine service at their kraals, and their desire was to have more wives for the purpose of swelling the congregation with additional women and children, at the same time promising stricter attention to the preaching, and more faithful obedience to the precepts of the Gospel. Other reasons followed, equally plausible to them

and striking to the Missionary. Then came the offer of money. Various sums, from £10 to £30 per annum, were cheerfully promised as the price of a permit for another wife; and, last of all, the terrible alternative, they would listen no more to the Missionary's message, they would stay no longer on his land, nor anywhere where his face was seen, and thus leave him no other course than to go back to his own country, and find hearers among his own people. It is to be hoped the day is not far distant when polygamy will cease to be legal under our Government. In the meantime, our hope is in the Spirit of God, who is all-powerful to remove every hindrance and spread the Redeemer's glory.

I give what attention I can to the English farmers and settlers scattered about this District, both in visiting and holding services. This, I find, is very necessary to the prosperity of the Mission work. The work among the white people and that among the natives are very closely allied, since the former have so much influence over the latter. The natives are rapidly becoming tenants and servants to the white man, and they are inclined to think that a white skin means the embodiment of whatever is wise and good: hence their desire to do and be as their master. If the example set them is not based upon Christian principles, it is very damaging. I could mention instances of the painful effects of ungodly example upon natives; but will not lengthen my letter now by so doing. We must, therefore, make our way in among our white brethren, and sow the seed there. I must say that we meet with very great kindness in our intercourse with them. A tide of white immigration has lately set in, and we shall have to do all that is in our

power to supply the new arrivals with ministerial and pastoral care such as they left behind when they came out to these distant shores. I trust that the great Lord of the vineyard will be with us, and own our labours throughout the entire District.

Copy of a Letter from the Rev. H. M. Cameron, Pietermaritzberg, November 25th, 1876.—DURING the past few months our hearts have been cheered in seeing some signs of prosperity in the native department of this Circuit. In the town both the Dutch and Native congregations have been more encouraging in attendance and in listening to the Word preached among them: the whole appearance of the people seems to indicate a growing respect for the ordinances of the Lord's house. The day and night schools are well attended, and eagerness is shown by many of the scholars who attend to acquire religious and other useful knowledge, and, as a consequence of this, we cannot get sufficient books to supply the daily applications made to us, to the grief of those who are impatient to make progress. A few days ago I visited, in company with the Native Catechist, one of our country stations, Engomonkulu, and we were pleased to find the people there prospering in all things. At this place we have several leading men of substantial Christian character, who have made comfortable homes for themselves on a piece of land leased from the Natal Colonization Company, and who set a good example to the heathen around, by their industry and thrift in temporal matters, while they also regularly visit the kraals in their neighbourhood, preaching the Gospel to their

benighted countrymen. These men have lately enlarged the school house, which was erected by themselves some years ago, and they have invested a considerable sum of money in school requisites unsolicited entirely, at their own expense. Every day a number of children assemble in this place, and are instructed in various branches of knowledge by a female native teacher, who has been trained at the American Institution. We examined the school, and are able to report favourably, not only of the progress of the pupils in learning, but also of the orderly and neat appearance of the whole establishment.

At twelve o'clock a large congregation assembled, looking as serious and as well dressed as on the Sabbath day. While we sang and prayed a gracious feeling came over the people, which deepened as we discoursed on the truth of God's Word, and invited sinners to Christ. At the close of the preaching ten adults were baptized and received into Church membership, who have for more than a year manifested their desire to serve the Lord. As we read the form of service we were much interrupted by the weeping of those who seemed to feel deeply the solemnity and joy of the occasion. We next administered the Sacrament of the Lord's Supper to over thirty members, who entered seriously and solemnly into the service. We returned home in the evening, feeling encouraged to labour with renewed energy and zeal, in spite of all the difficulties that are connected with this part of our work; assured that "in due time we shall reap, if we faint not."

GRAHAM'S TOWN DISTRICT.—*Extract of a Letter from the Rev. W. B. Rayner, dated King William's Town, November 22nd, 1876.*

—You will be glad to hear of the progress of our Native Church. At the last District Meeting it was considered advisable to separate the Native from the English work, by constituting a distinct Native Circuit under the English Superintendent. The number of native members is two hundred and seventy, with one hundred and ninety on trial. The Quarterly Meeting is attended by about twenty-five office-bearers; and it would gladden and surprise you to see how heartily they enter into the work of the Circuit, and how promptly and efficiently they deal with every question brought before them. Last year they built a cottage for the senior Native Minister in town at a cost of £210, that is paid for; now they are building another for the second Minister at Ingeleni, about twelve miles from town. These two Ministers are receiving respectively £80 and £75 per annum. In March last I brought to their notice the openings at Panmure for work among the natives there. They immediately sent a man down to prospect the place: the report was so favourable that in June they employed an Evangelist at £40 a year, gave him another £6 to build a temporary hut, and sent him down to do the best he could. In less than a fortnight he had gathered a class of over twenty members.

Major Lee got up a unanimously signed memorial to the municipality to have a location pointed out for our people. This was done, and now several of the better class of natives are building round the

Evangelist, and permanently settling there, who will exert a powerful influence for good upon the hundreds of their fellow-countrymen employed upon the railway and harbour works. All this shows the immense value of Native Ministers. My own time is taken up and my energies absorbed in the English work; and yet with the little attention I and my colleague can bestow, here is a Native Circuit employing three men, and with a regular income of about £60 a quarter, consolidating and expanding itself collaterally with the English work. The senior Minister, Samuel Um-timkulu, prepares his schedules, holds his Teachers' Meetings, looks up the classes, and watches over the financial and spiritual interests of the Circuit with an accuracy and diligence which would not disgrace an English Superintendent.

About three weeks ago we held our Native Missionary Meetings. Taking our special Magistrate, R. G. Tainton, Esq., to act as chairman, we drove through some beautiful scenery, but by most execrable roads, to Ingeleni, a location of Fingoes, on the spurs of the Perie range of mountains not far from Frankfort Hill, down which Mr. and Mrs. Perks had that dangerous journey in the night. We found the people waiting for us; but before the meeting closed a drenching misty rain set in, which soon convinced us it would be impossible for that day to travel those slippery sideling roads; so we had to make the best of it, and stay there for the night. This was Brother Tearle's first experience of native work. The people laid themselves out to make us comfortable. They made a blazing fire in the middle of the room to warm us, and as there was

no chimney we had to excuse the smoke. They prepared us a relishable and well-cooked dinner, served up in crockery as good and as varied as our own. We had no candles, so the evening was spent squatting on our easy cushions round the fire, and chatting in Kaffir to the men. Mr. Tearle looked quite disconsolate, as he could not understand a word. At last some women came in with an immense mattress of grass: we were each furnished with a blanket, and all three slept together as soundly as if we had been in a palace. The next morning we got them to inspan four oxen to our cart, and they took us safely over roads on which no horse could keep his footing. About mid-day we found ourselves at Ngquakwebe. We held a happy and successful meeting, and arrived home about dark. The town native meeting

was most enthusiastic; and the result of these gatherings, in promises and subscriptions, was a rough total of £100, which will be the Missionary contribution of the native Circuit in addition to self-support. We have at least eighty thousand heathen in this District alone: what we need for their successful evangelization is a vast network of native agents, Ministers, Evangelists, and schoolmasters.

On the 18th instant, my aged and venerated aunt, Mrs. Tainton, passed away to heaven. She and her sainted husband were associated with Mr. Shaw and Mr. Boyce in their earliest Mission work in this country. I think she is the last of that noble and honoured band. What glorious results there are to-day of the work they inaugurated!

WEST AFRICA.

GOLD COAST DISTRICT.—*Extract of a Letter from the Rev. T. B. Freeman, dated Anamabu, October 28th, 1876.*—You have received little intelligence from this Circuit, as to the state of the work, since that furnished by the reports in the District papers, and I, therefore, take the earliest opportunity of supplying a little additional intelligence in the form of a few jottings selected and copied from my daily journal. I have chosen this mode of giving a little information, as most suitable to my present circumstances; the gracious revival being still with us at many stations in the Circuit, and my hands too full of business to write a more formal letter. I think also that the enclosed will be acceptable to you

as containing first impressions recorded on the spot where the scenes took place, or immediately afterwards. I may remark that my daily journal abounds in similar brief and hasty records, descriptive of the present religious life of our Societies in this Circuit.

April 7th.—In the afternoon, proceeded to Great Kormantine beach village to prepare for a Sabbath camp meeting there.

8th.—Busy with preparation, getting shades prepared in the village street, situated well back from the sea beach, a large, roomy place, where services may be held without disturbance from the noise of the surf.

The object and plan of the camp meeting are as follows:—The

Societies situated within easy walking distance—five or six miles—are invited to meet at Great Kormantine beach village on Sunday, the 9th inst., for the purpose of uniting in public thanksgiving to Almighty God for His great mercy in granting the Revival to the Societies, and to pray for its continuance. Each person or family were to bring with them food, ready prepared, on Saturday, the 8th inst., so that no extensive cooking should be necessary, and that the hours of the day might be entirely devoted to religious exercises.

9th.—Before daylight Mrs. F. and other female Leaders of the Anamabu Society arrived; and at six A.M. Mr. A. W. Parker, who is on a visit to Anamabu, and many other of our members, made their appearance.

Before seven A.M. many of our people from adjacent stations had arrived; and Mr. Parker conducted a lively prayer-meeting under the shade of a group of cocoa-nut trees just outside of the village. By ten A.M. there were about one thousand persons present, and at half-past ten A.M. we had a meeting for renewed dedication to God. It was a blessed time; the prayers and exhortations were greatly in earnest and full of spiritual energy. When the meeting closed, the congregation dispersed, to take breakfast in groups under the shade of the cocoa-nut trees; and the meal being over, several large groups were collected for exhortation, prayer, and praise. This was a beautiful scene, and the culminating point of the day. Over an extent of ground of two or three hundred yards square, dotted with groups of cocoa-nut trees, in every direction the voice of prayer and praise was heard, while others were walking about in the open spaces,

engaged in earnest Christian conversation.

18th.—Went to Arkra, (upwards of twenty miles distant from Anamabu,) and at seven P.M. preached to a crowded congregation from Psalm xc. 14-17. I then administered the Holy Sacrament to the Society. The chapel was crowded with members.

20th.—At three P.M. I preached at Narkwa, out of doors, under the shade of cocoa-nut trees; and then baptized ninety-nine persons, adults and infants. The service was a very imposing one: very many pagans were present. This station has upwards of two hundred members; and Arkra also, the last named station, has upwards of two hundred and twenty-five members. In the evening, at seven, I administered the Sacrament to the Society. The revival is here in great strength. Many were deeply affected at this service.

May 6th.—Went to Mankessim, and found our Societies in that neighbourhood rapidly gathering for the quarterly visitation.

7th.—At half-past ten A.M. we commenced the morning service in the chapel. Preached from Matthew xxviii. 18-20. We then held a baptismal service in the open air, under the shade of trees near the chapel, the number of candidates and infants being too great to admit of our doing so in the chapel. The candidates for adult baptism were, as is usual with us since the commencement of the revival, formed in rows, where they stood and answered the usual questions, for which they had been previously prepared. They then knelt down while we sang a part of the seven hundred and fiftieth hymn,

"O happy day that fixed my choice
On Thee, my Saviour and my God!"

and I then passed along in front of each kneeling rank, and baptized each person. The total number of adults and infants baptized was two hundred and seven, the greater part being adults. Many of these candidates were deeply affected; and three young women fainted after the sprinkling of the water, and had to be taken up by the Leaders, and conveyed out of the press in a state of insensibility. This was, upon the whole, the most extraordinary and affecting baptismal service I have ever witnessed, and cannot fail to produce a deep impression on the pagans of the town and neighbourhood, many of whom were gathered in observant groups near at hand. At half-past six P.M. we had a short prayer-meeting in the chapel, followed by a sacramental service. The chapel was filled with communicants, and the service closed at a quarter to eleven P.M. An ordinary day's work at Anamabu when at home.

July 2nd.—At seven A.M. I read prayers and preached from Luke v. 8-10. At eleven A.M. I met the scholars in the schoolroom. At noon I met my class in the usual monthly class prayer-meeting. At three P.M. I preached from Mark v. 18-20. In the evening I led the prayer-meeting in the chapel. Thanks to God for a gracious and profitable day.

4th.—Completed the baptismal register for the past two quarters, the baptisms being first entered into schedules, and from them copied into the register. The number of baptisms in this Circuit, adults and children, from January 1st to June 30th of this year have been one thousand and sixty. Blessed be God for this unmistakable proof of a great and growing work. Lord, increase it a thousand

fold, that Thy kingdom in all its glory may speedily be accomplished!

August 1st.—In the afternoon I started for Narkwa, where I arrived at six P.M.

2nd.—The people here, and at the adjacent villages, being hardly ready for me, I postponed my public duties to the following day. In the evening the villagers having many of them come in during the day, to attend the special services on the coming day, a prayer-meeting was held in the chapel, conducted by the resident teacher. I was not present, having been working hard at other stations during previous days, and felt tired and anxious to gather strength for the work of the coming day. I therefore went early to rest, but, the chapel being close to the Mission school-house, I could hear much that passed. It was an extraordinary meeting, the prayers were deeply earnest, and the chapel resounded with strong cries for mercy and grace, and of thankfulness and joy. Some deeply excited persons had to be brought out bodily from the congregation, in a state of insensibility, and conveyed to their homes.

3rd.—At five A.M. the people were again in the chapel, at a warm early prayer-meeting. At eleven A.M. I conducted an out-of-doors service, under the shade of some beautiful cocoa-nut trees, and preached from Matthew xxviii. 18-20. After the sermon, I baptized seventy-one adults and children. In the evening at seven, there was a short prayer-meeting; after which I gave an address on the operations of the Holy Spirit on the heart and mind of the sincere Christian convert, bringing in St. Paul's remarkable description thereof in Romans viii. 26, 27. This was followed by the administration of the Holy Sacra-

ment. It was evidently a time of great preciousness to the people. Many were deeply affected to tears at the communion rail, others trembled violently, and could hardly hold the bread and wine when handed to them. After the conclusion of the service the people lingered, (this, at half-past ten P.M.,) apparently unwilling to leave. I then addressed them briefly, and said, "Good bye," knowing that many of them would start early in the morning for their homes at their farm-villages; and we then sang the Doxology, and I pronounced a second benediction. Still they lingered, and I then left them and passed out of the chapel, nearly stumbling over some whom I had not observed lying in the aisle in a state of insensibility from the extreme excitement of the evening. This is frequently the case with those who suffer from the strange physico-mental excitement incident to many during these revivals. The female sufferers are at once taken to their homes by their friends; but the men are frequently put quietly down in the seats or aisles, and are not taken home until the service has closed. Some continue insensible for many hours, and are generally found among the most earnest and exemplary converts to the truth.

Mankessim.—August 20th.—At nine last evening I heard the members singing praises in the chapel; and again, during the small hours of the morning, I heard, in the chapel, loud singing and earnest prayer. My attention being drawn to what seemed an

unusual hour for such a service, I arose from bed, and got a light, and found on my watch three A.M. The Society were then, in full accord, holding a night prayer-meeting. What a blessed preparation for the approaching special Sabbath services!

From sundry causes our morning service did not begin until nearly noon, when I preached from Acts ii. 38-40. After the sermon we, as usual, adjourned to the open street to hold a baptismal service. The number of persons baptized were sixty-eight. At six P.M. we had first a prayer-meeting; and I then gave an address, and proceeded to conduct the sacramental service. Then became evident the effects of the preceding night services. A most gracious influence rested upon the people, and during what should have been silent prayer, just before the prayer of consecration, the chapel resounded with loud cries of personal prayer and praise. The people evidently could not restrain themselves, and there were voices also outside the chapel, at the doors and windows, showing that all the communicants could not find a place even to stand or kneel inside. I went through the prayer of consecration, and communicated myself, I may say, almost in privacy in the midst of hundreds, for the people seemed entirely absorbed in earnest personal feeling, noticing nothing but the thrilling consciousness that they were face to face with the mercy seat. Blessed be God for such a day of wonders!

Departures.

Rev. J. G. and Mrs. Pearson, per steamship "Duke of Argyll," on the 11th of January, for Ceylon; Revs. W. Baumber and S. R. Purchon, per ship "Opawa," on the 14th of January, for New Zealand.

Arrivals.

INTELLIGENCE has been received of the safe arrival of Dr. Langley and family, and Miss Satchell, at Wuchang, China; of the Rev. G. Adcock, H. Lamb, and Mr. M'Kie, at the Gambia; of the Rev. J. May and E. Jope, at Sierra Leone; and of the Rev. J. and Mrs. Shipstone, at Colombo.

Meeting of the General Committee

ON WEDNESDAY, JANUARY 10TH, 1877.

THE REV. GERVASE SMITH, M.A., (EX-PRESIDENT OF THE CONFERENCE,)
IN THE CHAIR.

PRESENT:—Rev. George T. Perks, M.A., Dr. Punshon, and John Kilner, (Secretaries,) B. Browne, G. Bowden, J. W. Greeves, J. Harvard, W. Hirst, J. Hargreaves, Dr. James, E. E. Jenkins, M.A., J. Mayer, F. P. Napier, B.A., M. C. Osborn, W. T. Radcliffe, J. Rattenbury, Dr. Rigg, D. Sanderson, J. Walton, Dr. Williams, T. Woolmer, Sir F. Lyoett; Messrs. G. W. Booth, J. Beauchamp, G. H. Chubb, G. Lidgett, W. M'Arthur, M.P., William Mewburn, W. Pearce, T. W. Pocock, J. Riley, W. Sugden, J. E. Vanner, and Greaves Walker. Also, Rev. J. Bickford, J. Buller, C. Churchill, M.A., W. Gibson, B.A., J. Richards, W. Scarborough, and T. G. Selby.

1. The Committee resolved to sanction the immediate erection of the Hospital at Hankow, with a grant of £600, if it should be found necessary.

2. *Death of the Rev. Dr. Stamp.*—It was moved, seconded, and unanimously carried, That this Committee has heard with much regret of the sudden removal of the Rev. Dr. Stamp, and would place on record their estimate of the service which he has for many years been enabled to render to the Connexion and to the Missionary Society by his wisdom in counsel, and by his useful ministry, and directs that an expression of their sincere sympathy be forwarded to his widow.

3. The Rev. Dr. Punshon made a communication on behalf of S. D. Waddy, Esq., Q.C., M.P., to the effect that he had pleasure in presenting a portrait of his father, the late Rev. Dr. Waddy, to be hung in the Centenary Hall: whereupon it was resolved unanimously,—

“That the cordial thanks of the Committee be presented to Mr. S. D. Waddy, and that they desire to record their high appreciation of his kindness in making this presentation, and their satisfaction in possessing so beautiful and life-like a memorial of this distinguished Minister of Christ.”

4. A Letter was read, signed by the Rev. Thomas G. Selby and E. Sinziminex, strongly advocating the establishment of an Inland Mission in China. Copies of this Letter were put into the hands of every member of the Committee, and it was resolved that the subject should be considered at a future meeting of the Committee.

GENERAL MISSION FUND.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society received by the General Treasurers, since the last announcement.

FIRST LONDON DISTRICT.

Green Lanes..	35	17	10
Dalston	25	0	0
Colchester	19	0	0
Ipswich	86	2	9
Walthamstow .	5	0	0
Kentish Town..	4	4	0
Hornsey Road	10	0	11
Enfield	10	0	8
City Road	9	2	0
Seamen's Chapel	1	4	0
Caledonian Rd.	8	2	2
Manningtree..	44	6	0
Hackney Road.	11	0	0
Cassland Road	10	9	0
Stratford	1	1	0

210 14 8

SECOND LONDON DISTRICT.

Brixton Hill..	105	16	7
Westminster..	26	4	5
Tunbridge W.	71	7	0
Battersea	5	0	0
Alton	14	10	0
Croydon	100	0	0
Eastbourne ..	10	16	10
Brighton	40	0	0
Lambeth Ladies	6	11	4
Sevenoaks	86	8	8
Oobham	5	0	0
Richmond	105	0	0
St. John's Wood	23	7	7
Ditto, 1877....	9	19	3
Lewes	22	5	0
Guildford	22	8	0
Greenwich	12	14	0
Upper Norwood	20	0	0
Studley Road..	1	1	0
Hammermith	13	0	0
P. of Wales Road	14	9	10
Kingston	6	0	0
Lambeth	8	18	6
Hinde Street..	57	11	6
Hastings	80	0	0
Peckham	20	0	0
Deptford	17	6	2
Chertsey, &c..	20	0	0

825 15 3

BEDFORD AND NORTHAMP.

Biggleswade ..	70	0	0
Daventry	15	0	0
St. Neots	49	0	0
Chatteris	16	11	5
Higham Ferr.	28	14	0
Wellingboro' ..	30	0	0
Amptill	71	0	0
Oundle	20	0	0

291 5 5

SOUTH WALES DISTRICT.

Llanidloes	10	0	0
Aberystwith ..	15	5	6

25 5 6

KENT DISTRICT.

Ticehurst	85	10	0
Faversham	49	0	0
Rochester	80	0	0
Gravesend	27	0	0

182 10 0

OXFORD DISTRICT.

Banbury	78	6	8
Stow-on-Wold	15	0	8
Chipping Nor.	48	0	0
Kineton	31	16	4
Thame	50	0	0
Wantage	12	15	0
Hungerford ..	36	0	0
High Wycombe	50	0	0
Reading	31	10	8
Witney	36	0	0

384 8 8

NORWICH AND LYNN.

Downham	37	19	11
Thetford	25	0	0
B. St. Edmunds	16	0	0
Swaftonham ...	16	0	0
Walsingham ...	19	0	0
Diss	15	0	0
Yarmouth	20	0	0
Attleboro'	10	0	0

158 19 11

PORTSMOUTH DISTRICT.

Wimborna	54	0	0
Christchurch .	38	5	7
Andover	20	0	0
Salisbury	40	0	0
Swanage	13	0	0
Chichester	41	14	0

206 19 7

DEVONPORT DISTRICT.

Launceston ..	53	16	8
Looe	34	0	0
Ashburton	22	1	6
Kilhampton ..	30	0	0
Tavistock	22	6	0
Liskeard	18	18	0

180 15 9

CARLISLE DISTRICT.

Appleby	91	18	0
Brampton	20	0	0
Wigton	5	0	0
Kirkoswald ..	23	10	0
Ulverston	4	1	9
Sedbergh	45	5	6

189 15 3

EXETER DISTRICT.

Exeter	27	0	0
Bridgewater ..	25	0	0
Bideford	43	0	0
Dunster	18	0	0

108 0 0

SWANSEA DISTRICT.

Merthyr	13	0	0
Pembroke	12	2	6
Cardmarthen ..	10	15	6
Llanelli	14	0	0

49 18 0

CORNWALL DISTRICT.

Helston	60	0	0
Camborne	42	15	6
St. Ives	35	0	0
St. Just	36	9	0
Marazion	40	0	0
Redruth	7	0	0
St. Keverne ...	15	0	0
Newlyn East...	80	0	0
Gwennap	65	0	0
St. Agnes	14	0	9

345 4 6

BATH DISTRICT.

Frome	310	0	0
Weymouth	27	0	0
Dorchester	35	0	0
Devizes	8	10	6
Yeovil	10	0	0
Blandford, &c..	16	5	1
Warminster ...	7	0	0
Midsummer N...	21	4	11
Bradford Avon	10	8	7
Shaftesbury ..	37	0	0

475 3 7

BOLTON DISTRICT.

Bolton, Wesley	100	0	0
Do., Bridge St.	140	0	0
Colne	102	11	8
Accrington	145	0	0
Rurnley	40	0	0
Racup	223	18	0
Haslingden ..	45	7	6
Bury	45	0	0
Barrowford, &c.	80	0	0
Leigh	50	0	0
District	70	0	0

1941 12 2

BIRMINGHAM AND SHREWS.

BURY DISTRICT.

Breakfast Meet.			
ing	195	5	0
Belmont Row .	11	5	10
Wednes. Wes.	57	12	0
Do., Springfield	56	5	0
Wolverhampt.	175	9	0
Walsall, Wesley	35	0	0
Hinckley	25	0	0
Kington	15	0	0
Rugby	30	0	0
Knights	15	0	0
Stratford-Avon	31	4	2
Stourbridge ..	12	0	0
Evesham	10	0	0

599 1 0

LIVERPOOL DISTRICT.

Liverpool,		
Grove Street	120	0 0
Do., Wesley ..	35	17 9
Birkenhead ..	119	0 0
Chester	50	0 0
Tarporley	19	2 0
Wrexham	45	0 0
Oswestry	7	18 10
Whitechurch ..	74	13 11
Warrington ..	40	0 0
Frodsham	46	6 10
Widnes	14	0 0
St. Helen's, &c.	20	0 0
Wigan	78	0 0
Preston, Lune St	62	10 0
Do., Wesley ..	68	11 0
Newtown	17	10 0

808 5 4

LINCOLN DISTRICT.

Lincoln	60	0 0
Stamford	120	0 0
Market Rasen ..	60	0 0
Alford	88	8 11
Spilsby	55	10 0
Coningsby	32	0 0
Wainfleet	22	0 0

447 13 11

LEEDS DISTRICT.

Brunswick	28	12 8
St. Peter's	20	0 0
Wesley	25	0 0
Bramley	146	2 5
Wakefield	60	0 0
Birstal	100	0 0
Harrogate	65	0 0
Oleckheaton ..	60	0 0
Batley	57	5 0
Woodhouse Gr. 3)	0	0

592 0 1

WHITBY AND DARLINGTON.

Sp. Auckland ..	60	0 0
Barnard Castle ..	40	0 0
Middleboro' ..	18	0 0
Lofthouse	45	0 0
Richmond	87	10 0
Bedale	90	0 0
Crook	36	9 8
Stokesley	47	0 0
Masham	87	0 0
Danby	15	0 8
Stockton	25	0 0
Middleham ..	44	6 6

410 6 10

MANCHESTER DISTRICT.

Oldham Street	1	6 19 5
Gravel Lane ..	88	15 5
Grosvenor St. .	82	0 0
Irwell Street ..	11	0 0
Oxford Road ..	62	18 8
City Road	7	0 0
Stockport, N. .	169	18 6
Hyde	40	0 0
Ashton	68	8 9

578 15 4

SHEFFIELD DISTRICT.

Carver Street.	180	0 0
Ebenezer	80	0 0
Brunswick	24	1 10
Norfolk Street.	118	19 2
Rotherham ..	44	0 0
Retford	50	14 2
Chesterfield ..	65	0 0
Doncaster	80	0 0

492 15 2

NOTTINGHAM AND DERBY.

Nottingham, N.	26	12 8
Derby, King St.	125	11 7
Do., Green Hill	88	14 0
Peterboro'	37	0 0
Loughboro' ..	33	8 2
Bingham	55	5 0
Ashbourne	45	0 0
Grantham	21	0 0
Matlock	25	0 0
Burton	25	10 0
Woodville	67	7 3
Melton Mow. .	50	6 6
Castle Don. .	25	0 0

578 9 11

ISLE OF MAN DISTRICT.

Castletown ..	89	0 0
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HALIFAX AND BRADFORD.

Halifax Wesley	156	5 0
Buxton Road ..	50	0 0
Queen Street ..	80	0 0
Eastbrook	158	6 10
Kirkgate	142	10 0
Manningham .	64	17 6
Bingley	16	5 1
Cullingworth .	40	7 0
Settle	98	14 2
Grassington ..	68	6 8
Hobden Bridge	30	0 0
Shipley	50	0 0
Cross Hills	59	9 0
Holmfirth	80	0 0

1040 1 8

EDINBURGH AND ABER-DEEN DISTRICT.

Glasgow, John		
Street	11	8 6
Do., Claremont		
Street	87	0 0
Peterhead	14	10 5
Dunbar	1	0 2
Dumbarton ..	4	8 8
Stirling	18	8 7
Inverurie	5	4 6
Montrose	18	0 0

142 15 10

YORK DISTRICT.

York, Wesley .	1	11 6
Easingwold ..	86	0 0
Malton	80	7 0
M. Weighton ..	55	5 0
Thirsk	20	0 0
Salby	84	0 0

227 8 6

MACCLESFIELD DISTRICT.

Macclesfield ..	111	7 9
Congleton	80	0 0
Newcastle	55	0 0
Tunstall	88	18 5
Longton	40	0 0
Alderley Edge.	25	0 0

845 6 2

NEWCASTLE DISTRICT.

Blenheim St.	260	0 0
Newcastle, E. .	49	1 8
Hexham	110	0 0
Sunderland,		
Sans Street .	40	0 0
Do., Fawcett St.	45	19 10
Do., Whitburn		
Street	27	0 0
Gateshead, High		
West Street.	31	10 0
Do., Beasam		
Road	50	0 0
Durham	80	0 0
Shotley Bridge	51	0 0
Alston	88	8 8
Chester-le-St. .	15	12 0
Allendale	45	0 0
South Shields	184	0 0
Weardale	68	0 0
Houghton-le-		
Spring	78	8 8
Morpeth	8	0 0
Blyth	26	16 4
Thornley	22	9 0
Alnwick	7	0 0
Berwick	11	7 4

1036 8 6

NULLE DISTRICT.

Waltham St. .	40	0 0
George Yard ..	15	0 0
Caistor	24	0 0
Gainsboro'	40	0 0
Barton	62	12 6
Epworth	20	0 0
Hornsea	20	1 0
Driffeld	55	0 0
Grimsby	25	0 0

821 18 6

BRISTOL DISTRICT.

Langton Street	40	0 0
Clifton	57	0 4
Stroud	17	19 4
Loudon Sq. .	29	6 5
Chepstow	28	0 4
Cowbridge	15	0 0
Gloucester	20	0 0
Bridgend	35	0 0
Risca	5	0 0
Stonehouse	20	0 0
Monmouth	10	0 0
Chelt-nham ..	41	14 7
Thornbury	82	9 8
Dursley	50	4 4

896 15 0

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 12th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Obituit Remittances.

Legacy of John Robinson Wright, Esq., late of Brompton; H. G. Wright and W. Mort, Esqs., Executors, £500, less duty	450	0	0
Mrs. Bailey, <i>Frome</i> (Annual)	300	0	0
Richmond Missionary Students' Meeting	105	0	0
E. T. E., towards a chapel at Manargoody, India	50	0	0
James S. Butcliffe, Esq., <i>Bacup</i> (Annual)	60	0	0
Ladies' Sewing Basket, <i>Pawcett Street, Sunderland</i> , by Rev. W. E. Gardner	80	0	0
Kirkgate (Bradford) Juvenile Association	18	10	0
Rev. Dr. and Mrs. Jobson (Annual)	10	10	0
W. S. Whimster, Esq., <i>Montrose</i> (Annual)	10	0	0
Tithe Money	19	0	0
Miss E. H. Wood, for 1877 (Annual)	5	5	0
Mrs. Key, <i>Brixton Hill Branch</i> , (Annual,) by John Corderoy, Esq. ..	5	5	0
Mr. and Mrs. Bentley, <i>St. John's Wood</i>	5	5	0
Mr. Alfred Bentley, <i>Ditto</i>	1	1	0
Mrs. Bunting, <i>Kentish Town</i> (two years)	4	4	0
Rev. B. Tabraharn, for the French Conference, including the sale of 970 Autographs to Mr. Love, <i>Hackney</i> , for £2	8	0	0
Excelsior	8	0	0
Mr. Antrobus, by Rev. J. Poulton	2	2	0
Rev. John and Mrs. Richards	2	2	0
W. D., Office Box	2	0	0
Mr. Robert Wright, <i>Utrecht, Holland</i>	1	1	0
Messrs. Devitt and Moore	1	1	0
"Hitherto the Lord hath helped me"	1	1	0
H. B. W.	1	0	0
Z., a Free Will Offering for mercies received in 1876-7, for the New Zealand Mission	1	0	0
A Friend, <i>Nunnington</i> , for Italy, by Rev. W. D. Johnson	1	0	0
One of the poor of the flock	0	10	0
Miss Turner, of <i>Bath</i> , has kindly forwarded to the Rev. J. C. W. Gostick, of Toomkoor, India, a Doll's House complete, for his Bazaar.			

Letters from the following Missionaries have been received from December 12th, 1876, to January 12th, 1877.

G. Adeock, J. C. Barratt, E. J. Barrett, G. Baugh, W. T. Brown, H. Bleby, G. Blencowe, J. R. Broadhead, T. M. Chambers, J. W. Close, B. Chapman, G. Chapman, W. Cornforth, J. Calvert, H. M. Cameron, J. A. Campbell, T. B. Freeman, M. Gallienne, Jun., J. Greathead, M. Godman, S. Hardey, T. Hodson, H. Hurd, W. C. Holden, J. Hocart, G. Irvine, E. Jope, J. Jordan, C. Knight, S. Langdon, R. Lamplough, J. May, F. Mason, J. Milum, R. H. Moreton, J. Priestley, H. J. Piggott, T. R. Picot, J. S. Prior, W. B. Rayner, H. H. Richmond, E. Rigg, J. O. Rhodes, E. Spratt, G. Sykes, G. Sargeant, F. Sciarelli, J. Scott, R. Simpson, W. E. Shenstone, J. Shipstone, E. R. Slack, G. W. Sawday, D. Wright, W. P. Wells, W. R. Winston.

Any Packages intended for Missionaries abroad must be accompanied by a letter addressed to the General Secretaries, stating contents and value, or they cannot be forwarded.

Total Receipts of Contributions and Remittances announced on the Notices this month amount to £18,238. 4s. 7d.

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WESLEYAN MISSIONARY NOTICES



THE REV. BARNABAS SHAW.

MARCH, 1877.

LONDON: WESLEYAN MISSION HOUSE.

PRICE ONE PENNY.

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SPECIAL NOTICE.

All Letters and Communications on the Business of the Society are to be addressed to the General Secretaries, Wesleyan Mission-House, Bishopsgate Street Within, E.C. All Drafts, Cheques, and Post-Office Orders remitted to the Mission-House are to be CROSSED, and made payable to the Rev. George T. Perks, the Deputy Treasurer. Post-Office Orders should be on the Chief Office, London.

**.* It is requested that all Cheques, Post-Office Orders, &c., be crossed to the CITY BANK.*

Wesleyan Missionary Notices.

MARCH, 1877.

SPAIN needs the tranquillity and liberty and rest which the Gospel only can impart. Huge and rigid are the prejudices which confront the Christian agent in that country. The journal of Don Jose Baylina will be read with interest, and will excite much prayerful sympathy.

Ceylon, North and South, is pushing Christian agencies to the front. Many new centres are being occupied, and daily some new triumph is being won. The most astonishing event of the age, so far as the Eastern world is concerned, is the almost universal demand for Female Education. Messrs. Winston's, Rigg's, and Rhodes' letters will be found well worthy of prayerful study and appropriate response.

The Continent of India is gradually feeling the pressure of Christian agency. Mr. Fryar's letter from Manargudi will show how the tide is setting in.

China opens to judicious enterprise an almost boundless sphere for all modes of Christian work. Mr. Nightingale's letter will stir our sympathy for the men at work there, and prompt the Churches to supply more adequate means of reaching those teeming millions and winning them for Christ.

Mr. Broadhead's letter will indicate the spirit of our young brethren as they travel to their Stations, and the hearty greetings accorded them by their brethren *en route*.

THE REV. BARNABAS SHAW.

BARNABAS SHAW was born at the village of Elloughton, on the banks of the Humber, on the 12th of April, 1788. He entered the ranks of the Wesleyan Ministry in 1810, and after labouring for five years in the home work, he offered himself as a Missionary to the heathen. At the Conference of 1815 he was appointed to the Cape of Good Hope, where he arrived in safety with Mrs. Shaw on the 18th of April, 1816. In the course of the following year he founded the first Wesleyan Mission Station in South Africa, at Khamiesberg, in Little Namaqualand. Henceforth his laborious and useful life was devoted to the interests of Mission work in that country, with the exception of a few years spent in England, on the occasion of two visits which he made to his native land; and even then there was heard from many a pulpit and platform the plaintive plea which he had adopted as his watchword, "*Pity poor Africa!*" The devoted Missionary Pioneer finished his course in peace at Rondebosch, near Cape Town, on the 21st of June, 1857, and his remains were interred at the Green Point Cemetery, on the following day, amid the sighs and tears of a sorrowing multitude.

SPAIN.

Extract from the Journal of Don Jose Baylina, Palma, Majorca.

JANUARY 8th, 1877.—We left Minorca at five in the afternoon.

5th.—We arrived at Palma at seven in the morning, all well. I met on the wharf F—— P——, his wife, and child, who conducted me to their house, giving us lodging until we should have a habitation of our own. In the afternoon we visited the family of M—— and another acquaintance of the family.

5th.—We went out of the house at eight in the morning in search of a *piso* (floor). We traversed the city until twelve, and returned without having found one. At two in the afternoon we went out a second time, and found some ground floors sufficiently suitable for a chapel in the Calle de la Estrella. We could not at that hour see the owner, as she was not at home, and we agreed with her daughter, who showed us the habitation, that on the following day at ten we would return, and talk with her mother. We returned at the appointed hour, and the good lady, with her fanaticism, and the advice, she said, of her son-in-law, dismissed us as being evil ones and not believing in God, without wishing to listen to any of our words of persuasion which we addressed to her. We went out of the house, and prosecuted our task without rest. We found various *pisos*, but the same difficulty. On telling the owners we were about to establish the Methodist worship, they appeared frightened, and turned us away, preferring not to let the *piso*. In this manner, running about from one point to another, we concluded the 6th, without having accomplished anything.

Sunday, 7th.—Rest. Morning and afternoon we assembled with the family F——, and other persons, talking of the Gospel, and of the love of Christ towards all. On our returning home, there came a female neighbour, and said to us, that a gentleman had gone and said to her, that he had *pisos* soon to be unoccupied, and that he placed them at our disposal, if they would suit us. On Monday, very early in the morning, we went to see him, and he immediately showed us the *piso*. It is small, and we agreed that it should be given up, but it is not possible to do so until the beginning of next week. The said gentleman showed himself much pleased, and said, "I can give you the hand. I am a father, and have many children, and can help you a little. If for the present you accommodate yourselves in this *piso*, although small, a large one, two doors lower down, will be unoccupied, and it is at your disposal, and you can do whatever may be most convenient, and I shall be especially pleased that you do so." Later I went to visit the parents of the said gentleman, and they were much satisfied, reiterating the offers of their son, and added that they had had in their house for the space of two years that Protestant Cura that was with Don Lorenzo in Gracia, who also had come with the intention of establishing a church, but he had not been able from want of resources. I could not understand at first, how this gentleman could think so differently from that which the immense majority of the Majorcans think. I did not see him a fanatic; but unprejudiced, and pleased at our establishing our-

welves in Palma. But little by little I discovered the thing. I learned that he was the companion in banishment of the Señor V——, in the elections of the Deputies to the Cortes last past. He told me also that he was acquainted with all our affairs at Mahon; that he had correspondence with some gentlemen there, and that they had kept him well informed, and that if we continued to advance, he trusted that, with the help of God, within a short time we should have a good work; that if it is true that there is much fanaticism, it is not less so that there are many unprejudiced, and that these are on our side rather than on the other. In the afternoon I went to the steamer to carry the correspondence, and dispatch a commission for Mahon.

Tuesday, 9th.—In the morning I drew up the document to present to the Governor, and in the afternoon I went to visit the English Consul, whom I consulted with reference to the document. He told me that in his opinion it was suitable. He spoke much of the affairs of Mahon, and said that they had given much trouble to the Embassy; and that he saw, from some things that had lately been written to him from Mahon, you were not of the same opinion with Messrs. B—— and T—— in regard to some matters.

Wednesday, 10th.—At nine I left home, and went to the office of Señor M——. I was some time conversing with two gentlemen I met there, about the affairs of Mahon. They manifested their disgust at what had happened, and were glad to learn that the Methodist Church was about to be established here; saying that to establish it in Palma is very convenient. I left there, and went

towards the port. As I left the door, two gentlemen politely accosted me, and inquired, "Are you the gentleman we have heard say has come from Mahon to establish the Methodist Protestant worship?" I replied, "For this object have I come." They put to me some questions respecting the state of things in Mahon, to which I replied with much pleasure, and offered them our house when we should be settled in it; and they took leave, content, saying we should have the opportunity of talking with and knowing each other. In the afternoon I went to visit F——. I left him, with the intention of going to visit a family from Villa Carlos, and on crossing a street I heard a voice that called, "Don Jose!" I turned my head, and saw a man coming towards me. He saluted me, gave me his hand, and asked if I knew him. I said to him, "Sir, I know you, to serve you." Then he explained, and proved to be from Mahon, and that he had attended many times at the services in Calle Santa Catalina and Calle Santa Ana, and that he would have belonged to the church if he had not been absent, but it was all the same; for as soon as the chapel should be open he would attend as often as possible.

Thursday, 11th.—In the morning I had a discussion with a spiritualist who came to the house. At first he was very obstinate, but afterwards, with the Bible in hand, and having had read to him various texts that condemn spiritualism, and having been asked in what he believed most, whether in the words of the good Saviour, or in those of Allan Kardec, he said, "In those of the Saviour." "If, Sir, you receive as the only truth the

words and doctrines of the good Saviour, you are compelled to reject the doctrines of Allan Kardec, and acknowledge that they are absurd, and lead to no good end, but to the complete destruction of the work of Christ for us all, poor and miserable sinners. Allan Kardec says that men must be saved in *existencias* or incarnations by their merits; and Christ teaches that men shall be saved only by His merits, and that after death there is a judgment, and that the soul shall receive the reward or the punishment. As the tree falls, so does it lie. He that believeth in the only-begotten Son, he it is that shall be saved; but he that does not believe in the only-begotten Son is condemned already. The sentence is definite. Christ offers you pardon and salvation gratuitously, just now, if only you will believe; and Allan Kardec miseries and affliction, in future existences. In your hand it is then to become happy this instant. Do so then. Believe in Christ and

you shall be saved, and your house, and believe not in Allan Kardec, who cannot save you nor any other." On this he appeared to be affected. I asked him if he read the Bible. He said, "No." "Read then in the Bible. Ask God in prayer for His Holy Spirit, that He may make you see your errors, and instruct you in His revealed truths; and you will see how, within a short time, you will think differently from what you think to-day."

Friday, 12th.—In the morning I went to the steamer. I asked if anything new had occurred in Mahon. I paid for an order to the *camarero*, and returned home to await the correspondence, and received your letter at eleven. In the afternoon I went to visit the Señor Don Antonio V——, and did not find him at home. I went to the house of F——, and to visit the Cuban Don Pedro, who labours in the work of the Balear Bank, and I informed him of the death of Señor Severino Peris.

CEYLON.

TAMIL DISTRICT.—*Extract of a Letter from the Rev. W. R. Winston, dated Jaffna, November 25th, 1876.*—As regards our appointment to Point Pedro, I am sure it is a very desirable thing that a European Missionary should be stationed there. I do not think any of our Circuits are more promising than this station. We have, too, a large number of agents, and amongst them several promising young men, who need supervision and assistance in their studies. I come to the conclusion more and more, the longer I know the work, that what pays best is effort spent upon the agents and

the young men under our care, to make them more efficient.

Fortunately, or unfortunately, we are not able to take up our residence at Point Pedro just now, as that station does not afford all the medical and other aid that is needful at certain crises of domestic life. Mr. and Mrs. Rigg have recommended us to stay at Jaffna, in the house we are now occupying, for the present. Since Mr. Strutt came, I have delivered up to him the charge of the Central School, and now assume that of Point Pedro. I am going up to spend most of next week there. Of course, as

circumstances are, I should scarcely like to leave Mrs. Winston, and stay up there altogether. I shall make it my business to find out the necessities of the station, and carry out the new extension scheme, which has just recently come to hand. Mr. Rigg has considerable experience of the place, as you know, and he is always ready with advice and assistance. He keeps up the old motto of Vermbadi, with its numerous taps at the door and multifarious interruptions,—“The man who wants me is the man I want.”

Whilst on that subject, I should like to urge the claims of Point Pedro for a small boarding school. I really believe that the prospect of a successful school there is very much more encouraging than at Trincomalee, though I do not wish for a moment to prejudice the interests of Trincomalee. We have, at any rate, a much larger number of girls' schools to draw from; and, no doubt, with a school at hand, we could soon get as many as we should wish to have. I do not intend it as a rival to Jaffna. It never would be that, and, in fact, could not; but it would answer for those children who live on that side of Jaffna, and it would give us an opportunity of picking up likely girls from the numerous schools belonging to heathen families. If we could get, say twenty girls, of which I have no doubt, it would be as many as we should be inclined to make provision for at present. We should not want a large grant from the Committee for it. You can fill up the details better than I can, if the scheme meets with your approval, which I hope it will. I hope the scheme will commend itself to you. With the population in that neighbourhood, and the large

educational agency we have already at work, it does seem desirable that we should have a girls' boarding school. I believe this scheme meets Mr. Rigg's approval, and I am sure there is not any part of the District where it is more likely to prove successful. We have plenty of ground available in that large compound. I may mention here that there are signs of yielding on the part of some heathen families. The other day Mr. Rigg baptized two girls about ten or twelve years of age, the children of heathen parents, and there is no doubt that, properly worked, the station would yield other similar examples. I am very glad to inform you that J——V—— is a really good and active Catechist, and he is doing good work at Alway. It is through his efforts that several persons have come forward for baptism, or are on the point of doing so.

November 29th.—I came up yesterday, and brought my unfinished letter, thinking that I might find one or two facts and arguments to support my application for a grant for the girls' boarding school and training institution here. I do assure you that I have found ample reason for urging that application from what I have seen and heard this morning.

Point Pedro is ripe for the Gospel. The fields are white to the harvest; for truly *you* and *we*, as a district, may regard it as a harvest when the people are *asking for girls' schools* themselves, though other people of less faith and experience might think it was barely the seed time. After labouring a few months at Trincomalee, (you know it,) I could hardly believe my eyes when I was shown the state of things to-day.

At Kallaradi, not far from Alway,

I went to see a new girls' school that has been opened a fortnight, and found actually present no less than *thirty-three girls* of the trading and cultivating class, all respectable children, notwithstanding that the only accommodation for them was a miserable shed not twenty feet long. Of course, a decent bungalow is a necessity, and will be put up forthwith. Thirty-three girls in a fortnight! and, when the school is up, the certainty of fifty or more! I took off my topee, and said, as sincerely as ever I uttered the words, "The Lord be praised!"

Facts like this speak to us as a Mission. They tell us of prejudice going—all but gone. They tell us of woman beginning to receive her just rights, and of a mighty social reformation not far distant.

But this is by no means all; it is only one instance out of many. A mile or two away is another girls' school, which has been open a month, and has from twenty-five to thirty girls; and another, a little way off, with the same number. There is no doubt about it, the people are rapidly coming round to our views, and we must take the tide at the flood.

Opponents are in the field. A—— is pressing the people of that quarter to try and keep us out; and they are trying to get the people to put up girls' schools, but they have more faith in us. The Inspector will recommend the schools we put up in this neighbourhood for a grant. What a change all this is since the days when you put up Chetty Street girls' school in faith, and the natives around said it was likely to be all to no purpose!

But the burden of my theme is the boarding school. All I have

said about girls' schools is to the point. The more we launch out into the work of education, the more do we feel the paucity of Christian teachers. Point Pedro *must* have its Training Institution. With four or five hundred girls attending our village schools, we must have an establishment where those who are willing—nay, *anxious*—to have their daughters thoroughly educated, can do so. They will not send them away to Jaffna; besides, Jaffna can find its own complement without tapping Point Pedro at all. The merchants and others here are asking us to establish a girls' boarding school here for their daughters.

You may remember that a little heathen girl named Teruinangai was taken from Alway to the Jaffna boarding school. She was subsequently baptized. It is a significant fact, that nearly every girl we receive for thorough education becomes a Christian. The other Sunday Mr. Rigg baptized her little sister, who attends Alway school; and it seems probable that we shall get the whole family, as the father is disposed to be a Christian. The mother still has to be won. There it is again. By how much woman is our helper when gained to our side, by so much is she our opponent if neglected. The Brahmin children who were educated at Chetty Street school are now mothers, and willingly send their girls to the same school. Since the service of song before mentioned, held here for the children, several children have expressed a desire to become Christians.

I should like to hear from you soon, with, if possible, a scheme for a Boarding School. To my own mind, it is a necessity. Our agents here, those who take any special

interest in the work, are most anxious to have it, so as to give their work permanency and lasting success. I venture to guarantee that it will be filled at once. The place teems with population, and many of them the respectable classes, the backbone of heathenism about here. I feel thoroughly on fire for it, and I would write all day and till midnight, if that would do any good. The people are looking forward to Mrs. Winston coming in January, and the presence of an English lady, with God's blessing, will greatly help the scheme. If it is possible, let us have a grant of a separate sum for the purpose. Both Mr. Rigg and myself were extremely sorry when the scheme came, and it was not contemplated. I have worked Trincomalee now most part of a year, and I know pretty well what it is, and what its resources and needs are. I am delighted that it is to have a boarding school, as it will develop in time these resources. But as for *need*, and as for *resources*, and as for *prospects* of immediate and lasting success, it is not to be compared to Point Pedro. In Trincomalee, as yet, we have not more than sixty girls in our schools, and it will be hard work for awhile to get hold of any: here we have at least four hundred girls and a *demand*, to say nothing of what we shall have before the end of 1877, when we have opened our new schools.

I have been going over the scheme with the Native Minister, and I find there are twelve more girls' schools can be put up at once, as there are children to fill them.

SINGHALESE DISTRICT.—*Excerpt of a Letter from the Rev. John Oiley Rhodes, dated Cultura,*

December 20th, 1876.—I HAVE a good deal that I should like to say, so I will waste as few words as possible.

I was extremely thankful for the letter and enclosures, with reference to a girls' school, which reached me by the French mail last week. The money seemed to come quite as an answer to prayer, for I was in a great fix as to what to do about the girls' schools, which I have felt forced already to undertake. I return with this Mrs. Pearson's exceedingly nice letter. I answered it at once, and should also have written to you, but there was no time, as the mail left the same afternoon as that on which your letter arrived. I told Mrs. Pearson that I thought of appropriating her most acceptable gift to the Colpetty Tamul girls' school, because (1.) The school is likely not only to be permanent, but a centre for other smaller branch schools. (2.) I should soon have had to give the Colpetty school up, but for some such help. (3.) The Colpetty school will be under constant and direct European supervision. I hope that this appropriation will meet your views. I am not quite sure what Mrs. Pearson means by "fixing the name of the school." Of course, we shall be very glad to re-christen it. I do indeed very warmly thank you for this tribute of interest, and my gratitude has one of the attributes of a true Tamulian's: "You have been so good to me, *therefore* please be good again."

I am very much obliged to you for your instructions with reference to the relations of our Tamul work here to the movements of the other Evangelical Missionary bodies. They are entirely in accordance with my own judgment,

and I shall carefully attend to them. You may trust me to take no important step without consulting the Chairman. I always find Mr. Scott exceedingly ready to help us in the Tamul work.

I fully feel the wisdom of your remarks about large buildings. As the centres of our Tamul work are likely to be for the most part in positions where we already have good chapels for the Singhalese, I rejoice to hope that my time will not need to be spent, so much as it otherwise would be, amongst bricks and mortar, and that we shall therefore be able to give ourselves all the more to the work of seeking in order to save souls. And I do indeed love this work more and more; it seems to me the only work that really pays. But we shall want a good, substantial chapel, to seat four hundred or five hundred, in Colombo. I do not care how plain it is, though I should like it to be neat. But the difficulty is to get land. Four times a week for two years Mr. Philips and I have conversed about this matter, and many a time we have prayed together that God would direct us to a site. We have visited every likely spot, and yet we seem little nearer the attainment of the object we have at heart. The land around us is either entailed or involved, and the prices asked are enormous. There is a site, in a splendid position, on which are some *boutiques*, (which, of course, would have to be pulled down,) about which we have some hopes. It will be large enough for chapel, school, and Native Minister's house, but we cannot secure it for less than £700. Our wisdom will be to take it at that price, for property is rising rapidly in value in Colombo, and when the breakwater is completed, and the

railway runs to Muttwall, it will be as serious a thing to go into the land market here as to have to go into the land market in the City of London.

The Ladies' Committee have not answered either of my letters. I hope that they will do something for us; for if they give all I have asked it will only be like the five loaves and two fishes amongst the five thousand. But with the Master to break the bread we shall not do amiss.

My letter will weary you; but I cannot let you off without some account of our doings. I was deeply interested in our prospects more to the south, on my recent visit. I preached at Galle to about one hundred and fifty Tamuls, to meet whose spiritual wants, and those of others engaged on Government works, within reach of Galle, I arranged with Mr. Langdon to provide a Tamul man, as teacher for the High School. He should be at liberty to spend one or two hours a day in visiting the Tamuls, and all Sunday in preaching to them. I was glad to have a Tamul from the coast, whom we have had in training for two years, a suitable young man, to send.

Beyond Matara I preached to over two hundred Coolies, engaged on large Government irrigation works, and my surprise was great to find that seventy of them were Christians from India. But there they were as sheep without a shepherd. The officer in charge of the works, who kindly entertained me for two days, felt with me that something should be done, and undertook to be responsible for 80s. a month, if I would send a Catechist who would teach. I cannot send a suitable man, whom I can trust so far out of sight, for

less than £8 a month, and am so much beyond my estimates, that I dare not venture to spend more until the District Meeting. I hope to send G—— directly after that Meeting. I wish that he were there now. When I was at Matara the hospital was full of Tamul men dying of fever, who had never so much as heard the name of Jesus. I went from bed to bed, but what could I do? Last week the newspapers told us that cholera had broken out amongst the Matara Coolies, and men were dying in the streets. Fourteen died in one day. O that such a fact could wring the heart of some Christians, who have all and abound, while souls perish who might know the truth, if Missionaries were not hindered from sending it by the miserable lack of 30s. a month! Wherever we can go God is abundantly blessing us. I baptized six adults here at Caltura on Sunday last; five of them were young people, of whom two were girls, about thirteen or fourteen years old. On Christmas day, if all be well, we hope to have fourteen more heathen men and women to baptize at Colpetty. Mr. Philips has been rejoicing lately in some most interesting cases of conversion, about which he will, perhaps, write himself. At the Class Meeting on Friday he told us of a whole family converted during the week, and a fortnight ago he had to tell of a heathen man arrested at the open-air service at Cortoboam on Tuesday, who had thus been led to come to the Wednesday evening service for Christians, where "the secrets of his heart were made manifest, and so falling down on his face he worshipped God, and reported that God was with them of a truth;" and thus this "one that believed not," "convinced of

all, judged of all," that same night found peace. Is not this good news? And then there is manifestly being fulfilled that promise concerning the Redeemer in His all-conquering march: "He shall not cry, nor lift up, nor cause His voice to be heard in the street."

"Still and gentle is the sound,

The whisper of His grace."

Not a bruised reed does His victorious army break in its advance. Not even the smoking flax in the meanest hut do any billeted troops consume. Nevertheless Jesus is "bringing forth judgment unto truth." I was deeply impressed with this in a visit I paid last week to most of the leading Tamul rich men, nearly all of whom are professedly Sivites, in Colombo. We resolved to see if we could not get them to help us in our Mission work, and we thought that, at any rate, we might learn something in the attempt. We were invariably received with courtesy, in most cases subscriptions were promised, and in a few cases they were paid. Altogether we spoiled the Egyptians of between £15 and £20. But the change, imperceptibly to themselves, creeping over the habits of thought of these Hindoo gentlemen, was what most struck me. For instance, no appeal was so readily responded to as that for girls' schools. A leading advocate promised to visit Mr. Philip's school at Jampettah, and take part in its support, if he were satisfied. Another lawyer gave me 30 rupees for girls' schools. T—— gave 22 rupees for general Mission work, and sent us to his son for 30 rupees more for our schools. He apologized for doing so little, because he had just given 2,000 rupees to a Sivite temple, and had undertaken to build and endow a rest house,

under the Governor's auspices, for the Tamuls landing at Colombo from India, at a cost of 70,000 rupees.

The chief amongst the Mohamedans never asked me to sit down, and hissed out some stinging, satirical remarks at my begging from him to attack his creed; but in the end he gave me a subscription for school work. I told him how glad we were to educate the Moor boys.

And so I might go on. I know that you will not think the experiences, of which the above are specimens, small or insignificant. I almost fancy that even I could make a speech out of them, though they may just as well speak for themselves.

TAMIL DISTRICT.—*Extract of a Letter from the Rev. Edmund Rigg, dated Jaffna, December 1st, 1876.*—Your scheme of plant, &c., as detailed in your letter of the 12th of October, has interested me greatly. Many, many thanks for the minute and careful interest you take in us. It apparently takes in all our *present* needs, save one, that of a boarding school for Point Pedro. Bear with me whilst I plead earnestly for this. I do so under the strongest conviction of its *pressing* necessity. I know what it involves. I know that both time and money and anxious care must be spent upon any such undertaking, but I hope it will not be rejected because of this. It may be said, we are not prepared for this step. I think we are, and I think, moreover, that if it be long delayed, Point Pedro will be a great sufferer. On every side girls' schools are being opened up, and still there is a cry for more. Take this fact. Last year Point Pedro had but seven girls' schools, and an attendance of one hundred and

sixty-five; this month Point Pedro had fourteen schools, and over three hundred and seventy-seven attendances! Will you not join with me in praising God for this? But how are we to provide teachers for these schools? Who are the present teachers? Five women and *nine* men. Here, then, is a need, a great need. Will not the Committee give us a special grant for this very special object? You know what we want, and I may safely leave this matter now in your hands. I need say nothing about it being "God's work," as you know all this, and I am sure fully sympathize with every such effort. My last Sabbath at Point Pedro was very pleasing. It was emphatically a "high day." In the afternoon we held an associated Sunday-school service, to which about three hundred boys and a few girls came. After some telling addresses by converted laymen, three children came forward and presented themselves for baptism, one of them sister to a girl in our Jaffna boarding school; prizes were then distributed, and one of your translations of Sankey's hymns sung. Surely there is a great future for Point Pedro. Yet there are dangers ahead, dangers arising from the very multiplication of these schools. I tremble when I think of them. O! may God send us down the converting power upon all our teachers. Mr. Winston is now on the spot, and he will write fully upon all these matters to you. You say we shall have hard work to fulfil all the conditions of this new scheme. We shall, indeed. Money is hard to get. Famine prices are ruling to some extent. Rice has been up to 10s. per bushel! Men are slack in fulfilling their promises. We should have been glad of *easier* terms, but we will do our utmost, and if we fail it shall

not be our fault. I look to scholarships for much of our expected proceeds. Messrs. T— and R— have both given me conditional promises of help here. We want a school among the Mohammedan population of Wawurponiac. I am now negotiating for a locality. The translation of hymns is proceeding.

I send you quite a number by this *Tappal*. D. P. Niles asks for a new allotment; he has finished up his, or nearly so. Your translations of "Abide with me," "Art thou weary," &c., have just been revised. You will see how little has been altered. Can you give us any more?

INDIA.

MADRAS DISTRICT.—*Extract of a Letter from the Rev. George Fryar, dated Manargudi, December 28th, 1876.*—I HAD the pleasure of baptizing fifteen persons at our Tamil service on Christmas Day, as converts from heathenism: five adults, and ten boys and girls—their children—of various ages. The oldest man in the group had held out for about forty years. He was employed by Mr. Cryer as premise servant about the year 1835, from which time he has known all the Missionaries, and has heard the Gospel times out of number. It was generally supposed he would die a heathen, and, humanly speaking, there was ground for such a supposition. But God, who is rich in mercy and longsuffering—not willing that any should perish—gave repentance to old Pitchen; so that he came forward with his eldest son, his son's wife, and their four children, to be baptized. Another middle-aged man, of the Kallar caste, who had been some months under instruction as a candidate, but whose wife refused to come with him, made up his mind to present himself and children. When the time came, his wife, who was also an outer-court worshipper, joined her husband and children: so there were fifteen of them, young and old, all baptized together. Of one family there were three generations,—the grandfather,

four grandchildren, and their parents. Of the other family, father, mother, and six children. An interesting group, from the babe in its mother's arms, to the old man of sixty summers. There was great joy in the congregation. Such a sight had not been seen here before. The devil had such a hold on the hearts of the heathen, that some of the Christians had almost ceased to look for their emancipation. Only a week before, an old hermit, who had long professed a preference for Christianity, drew back from the font when half the service was over. But the service of Christmas Day was a comfort and encouragement to our people. I preached on Isaiah ix. 6:—"Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."—A glorious text for believers.

We have been giving ourselves specially to prayer for spiritual progress, and the Lord will surely visit us with His salvation. A daily devotional service is held here at the Tope, another at Kutchipaliam, a third at Melnattam, and a fourth at Tritrapundi. We have also a Bible meeting on Saturday afternoons. The services are special, and are not interfered

with by our street or village preaching, school work, &c. God will bless us with increase. We shall have the happiness of reporting several accessions this year. In the midst of wrath God remembers mercy. The famine was becoming terrible: prices rose to a fearful pitch, even higher than in 1866. Last week as much as 3rs. 10an. per kalam was paid for nelli, i. e., paddy, or rice-grain in the husk; such a price as was never known before — starvation price. There was great distress and great fear. The rains had failed, and would fail again. The price would go up more and more. Millions would perish of hunger, notwithstanding the most active and benevolent measures of a good government. So the astrologers predicted, the oldest inhabitant declared, and the people dreaded. But with the Christmas-tide came showers of blessing. The Lord answered the prayers of His people, and gave a marvellously good rain of about fifteen inches, filling wells, tanks, and rivers from bank to brae, and yet without any tempest or destructive wind, or damaging overflow. So prices have already fallen more than thirty per cent., and they will yet fall to their former and right level.

Ah! there is a Power above the astrologers and the stars; a wisdom above the experience of the oldest inhabitant; a voice that calms the storms of wild and wicked hearts. O, for the spiritual floods upon the dry ground!

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but

it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," saith the Lord.

MYSORE DISTRICT.—*Extract of a Letter from the Rev. Thomas Hodson, dated Bangalore, December 8th, 1876.*—You will be glad to know that the Brethren Sawday and Rees arrived at Bangalore on the 30th of November in good health. We are thankful to you for this timely supply, but we specially need some one in the place of Mr. Gillings, and the more so because Mr. Symons must have rest at Ootacamund for several months next year.

We are just now in the first stage of a terrible famine, arising from the failure of monsoon rains for two years. Grain can be imported, but water cannot. The tanks and wells are now nearly all dry, and there is no grass for the cattle to eat. The prospect is most alarming. We pray God that the calamity may be mitigated, and that in the order of His mysterious providence it may be sanctified to His glory.

CALCUTTA DISTRICT.—*Extract of a Letter from the Rev. Joseph R. Broadhead, dated December 6th, 1876.*—I HAVE the joy to inform you that Brother Whitney and myself arrived here safely on Sunday night last, December 3rd, after a long though pleasant voyage. Our ship stopped at Malta, so we had a chance of seeing our Chaplains stationed there. They gave us a most hearty welcome, and showed us the chief places of interest in the island, which is evidently very poor and priest-ridden.

At Colombo we were met by our old friend, the Rev. A. Shipham, and the Rev. J. Scott, Chairman of the District. We spent several

days with them, visiting their schools, chapels, and Mission press. A Missionary Meeting was held in our honour; our party had a very hearty reception as the Deputation from England. The Rev. S. R. Wilkin showed us Wesley College at work, and the Rev. J. O. Rhodes gave us some very gratifying tokens of success in his Tamil mission.

At Madras we were met by Bros. Little and Patterson. Here, too, we spent some days, and were greatly interested in Brother Patterson's school of over three hundred boys; we also visited the girls' orphanage, and girls' schools. At the Black Town chapel we had a service of song.

Since our landing at Calcutta we have attended the monthly Missionary Conference, where we were introduced by our Chairman, the Rev. A. Fentiman, to about twenty-five of the Missionary army in Calcutta. From eight to nine o'clock a prayer-meeting was held, from nine to ten o'clock a social breakfast, and from ten to twelve a most interesting conversation on various topics relative to Mission effort. From the Conference we drove to our schools at Chitpore. We pulled up at a nest of very primitive-looking buildings, from which the indefinable hum of busy workers saluted our ears. Under a roof of bamboo canes, supported by wooden pillars, classes of bright-eyed little maidens were sitting, adorned with beads and jewels. They seem very fond of ornaments, for most of them had rings in their ears and noses and on their toes, besides armlets and bracelets, and head-

gear. One of them, more profusely decorated than the rest, was a pretty girl of twelve years, with pale olive complexion, black rolling eyes, and very intelligent face, the daughter of a gentleman of the highest Brahmin caste. She is to be married in a week; so the child-wife of twelve must leave her books and her school, to be kept behind the curtains of a Hindoo house, when English girls are just beginning their boarding-school life. The head-master is very sorry to lose her, for she is a most promising scholar. She read to us in Bengalee the fable of the ungrateful serpent. After inspecting the various classes, all the children were asked to sing. The bride-elect struck up, "There is a happy land," and the rest joined in as heartily as any English children would have done. We looked at the school register, found fifty on the rolls, and thirty-nine present. We left then for the boys' school, where we found one hundred and three present, with eight teachers and a head master. The upper classes were writing an examination in Sanscrit, while the lower ones were being questioned in geography. One boy told us in very good English, and with great readiness, what was the difference between an island and a peninsula. We were greatly pleased with the boys: their sharp, intelligent faces, their quickness in answering, their knowledge of the Bible and English literature, are surely grounds of hope of future usefulness to Christianity.

CHINA.

WUCHANG DISTRICT.—*Extract of a Letter from the Rev. Arthur W. Nightingale, dated Wuchang, December 9th, 1876.*—THE Rev.

David Hill, in one of his recent communications, mentioned to you my proposed journey to Siang-Yang-Fu. This city is situate on

the right bank of the River Han, is four hundred miles from Hankow, and has opposite to it a large commercial town, called Fan-tieng. In the province of Hupeh, these two cities rank next in importance to Wuchang and Hankow, and thither flock travellers and merchants from all parts of northern China. I was about to start upon this journey alone; but a short time before the day fixed upon for my departure I was joined by a Missionary from Nanking, the Rev. Charles Leaman, of the American Presbyterian Board. We left Hankow on the afternoon of the 28rd of October in an ordinary native passenger boat, our crew consisting of an old man and his two sons. Favoured with a fair wind, on the evening of the 24th we reached the city of Han-Chuan-Shien, and anchored opposite. It was too late to land, we thereupon waited until early on the following morning. The town lies on a bend of the river, is surrounded by a strong, substantial wall twenty or thirty feet high, and has four gates of entry. On the south stands a lofty hill whose summit is crowned with a heathen temple. Being only sixty miles from Hankow, it has often on previous occasions been visited by Missionaries: consequently, we found many of the people in possession of a slight knowledge of the fundamental truths of the Gospel. They received us without any of the boisterous excitement which marked our future progress, and we preached to somewhat small though intelligent audiences. The population numbers five or six thousand; and although at present there is not one who avows his belief in Christ, yet it is a place which would repay regular and frequent visitation.

It would be tedious for me to relate, or for you to read, our experiences at the numerous towns and villages at which we called. When we were beyond the line usually travelled by foreigners, we were met by crowds of excited people, eager to get a sight of the foreigner and hear his words. The cry that "foreigners were coming" went before us, and on our road we never lacked audiences. In many places we were received with politeness, in others with rudeness; sometimes a shower of mud and stones followed us as we returned to our boats, and vile names and curses were heaped upon us; and on one occasion we were in imminent peril from a band of ruffians; but, considering all things, we were thankful for the general good behaviour of the people, and for the protecting Providence which followed our footsteps. I shall single out some of the most important places on our route, giving our experience at these as samples of what met us at every point of our journey.

Shien-tao-tseng, forty miles from Han-Chuan-Shien, lies half on one side of the river and half on the other. We landed here, and making our way for the principal street, were followed by a number of children, who pelted us with stones. The reception we met with upon our arrival at the principal thoroughfare was little better than what the youthful population gave us on the outskirts. To preach was an impossibility. Insult followed insult. The crowd pushed and shouted, and all that remained for us was to retreat to the more unfrequented streets, where we were enabled to declare our message of peace. The town appears an important one; in the main

street are some good shops; but it has generally been the experience of Missionaries who have visited it, that both their message and their presence were unwelcome. On our homeward journey, a month later, we again visited this town, and had the same boisterous greeting as before. Seventy miles further up is another large town, Niu-kia-kou, but here we were only able to stay a little more than an hour. The inhabitants had recently been visited with an epidemic, and on landing we met a procession of people engaged in beating drums and gongs, firing crackers, and swinging in the air a gorgeous representation of an immense dragon, hoping thus to propitiate the anger of the gods. At Sa-Yang, two hundred miles from Hankow, and half way to Siang-Yang-Fu, we had a very interesting day. Many listened to us with eagerness, and we quickly disposed of all the books that we had brought on shore. One incident deserves especial notice. After paying the town a couple of visits, and spending four hours in the streets, we had returned to our boat for rest and quiet, and, pushing her off from the bank, dropped anchor in the middle of the river. Presently a small boat came alongside of us, and a man asked if he might be permitted to come on board. Of course we consented. The man, whose name was Wang, had listened to us preaching in the streets, and now came to make fuller inquiries concerning the religion of Christ. "You told us," he said, "that Christ came into this world and died in order that we might be saved from sin. I know that I am a sinner; but what must I do to obtain salvation?" We spoke to him more fully of Christ, of faith,

and of prayer, and he became doubly anxious. "What was it to pray?" he inquired. He also asked if he might be permitted to enter our Church, said he was going to Wuchang in the course of a few weeks, and that he would be sure to call upon us. May the Holy Spirit lead this solitary inquirer after truth unto Him who is the Way, the Truth, and the Life.

After leaving Sa-Yang, the character of the river Han undergoes a complete change. Instead of being a narrow river, not much wider than the Thames at Richmond, it widens out, and in many places is two miles broad. In summer, when the water is high, it must be a noble stream, capable of allowing the largest steamers to travel upon its waters. In November, however, it has fallen so much that the river bed appears, and wide sands stretch from the water's edge to the ordinary banks of the river. The villages which had been so numerous below Sa Yang, now are a rarity, and between Sa Yang and Siang-Yang-Fu are only two large towns of importance, both of them a mile or so distant from the river. One of these, Ngan-Wh-Fu, is a prefectural city. It had only once been visited by foreigners, and that years ago. We landed on the afternoon of the 4th of November, and proceeded to the city along a very pleasant road lined with willow trees, and wide enough for a carriage drive. On entering we were soon surrounded by an eager crowd, ready and willing to listen. We talked, and preached, and sold our books, until our throats were tired and our books were gone. Many invited us to come again; and we were accompanied by a large crowd from the town to the river, and had another good opportunity of preach-

ing to them from the boat. On our second visit we discovered that the business part of the town was outside the city gates. We walked round to it, and were met by even larger crowds than on our former visit. One opportunity I had of preaching I shall not soon forget. I was standing on some stone steps, with my back against an untenanted shop. Before me was an immense concourse of people, the streets on both sides, as far as the eye could reach, being densely thronged. I had been answering questions on various subjects when the cry came from the throng that I should preach. I took no notice for the time, wishing them to be really in earnest to hear what I had to say, and soon the request came again from scores of voices that I should preach. "But how could I in such a noise, talking here and talking there? To preach would be of no avail, they could not hear." Four or five men instantly undertook to keep the crowd in order. Silence was gained; so still was it that the breathing of the people was distinctly audible. I took for my subject the grand old theme, Christ crucified for sinful men; and with all the energy I could command, tried to illustrate and enforce this truth upon the largest number of people it has been my privilege hitherto to address; and when I had done they bought our Christian books as fast as I could hand them out. May the Holy Spirit crown this humble effort with His blessing!

We reached Fan-tsing and Siang Yang-Fu, the most distant point of our journey, early on Saturday morning, the 11th of November. A little after nine a.m. we landed, and entered a fine business-like street, having shops equal to those

at Hankow. We spent all the day in the city, preaching whenever we had opportunity; but I must confess to a feeling of disappointment. Perhaps I had formed too high an estimate of these two cities. The Word of God seemed to be but an idle tale, few seemed to take any deep interest in it. We missed the ready questioning we had had in other places: the congregations listened, but said little in reply. It may be that they feared the influence of the magistrates, for in the afternoon we discovered that wherever we went we were followed by runners from the yamèn, and some children, who ventured to open their mouths to call us "foreign devils," immediately lit the effect of a long bamboo upon their backs. Also, on returning to our boat, we found that four or five officials had been sent to make inquiries as to our movements, wishing to know how long we proposed staying, and where we were going, &c. We gave them all requisite information, and sent a copy of the New Testament and several tracts to the Mandarin, who a few days afterwards sent his card, and proposed calling upon us. On Sunday we were told that orders had been issued to prevent us entering Siang Yang. We crossed the river on Monday morning to see how matters stood, and landed near one of the gates on the north side of the city. As we approached, it became evident from the number of guards that they were prepared for us, and, walking up, we were immediately stopped, and informed that we could not enter, and that there was a proclamation to that effect. "You may enter either at the West or Lower North Gate, but not here." Finding all argument useless, and

hearing that some Mandarins were at the Lower North Gate, we proceeded thither, and were passing through the gate, when we were stopped again, and informed that some Mandarins wished to see us. This was what we wanted. We found three of these worthy gentlemen waiting for us; we showed them our passports, and were allowed to enter. They also sent yamèn runners to keep the crowd in order. This, unfortunately, proved a hindrance; for the runners did their work so effectually as in many cases to drive the people away altogether. We stayed in this city a couple of days, but as at Fan-tsing so here, we were somewhat disappointed. On Wednesday we started on our homeward journey, and reached Wuchang on November 24th, after an

absence of thirty-three days, thankful for the prosperity we had enjoyed on our way, and for the many opportunities we had met with of declaring the truth as it is in Jesus. One cannot help but feel on a journey of this sort how far the people are removed from anything like Christianity, how dense the darkness is which rests upon this land, how bitter the thralldom which binds its people captive. We met hundreds who had never even heard the name of Jesus, and thousands who cared nothing for His claims upon them. Not once did we hear the cry, "Come, and help us. Send us a Missionary." Surely we have need to pray for them. The Holy Spirit can open their blind eyes, and give them ears willing to listen to, and hearts willing to receive the truth.

SOUTH AFRICA.

QUEEN'S TOWN DISTRICT.—*Extract of a Letter from the Rev. E. J. Barrett, dated Butterworth, November 20th, 1876.*—I KNOW you will be glad to hear of anything encouraging in the work here. About three weeks ago I was down at Manyube, opening a little chapel, to be used also as a school-house among Krelie's Kaffirs, within sound of the roaring of the sea. If we had not gone on board the "Florence" in the evening, we should have passed in sight of the place on our way together to Natal. I dare say you may have heard for some time past rumours and alarms of war between the colonists and natives, but I have never been able to see what foundation there could be for them. Krelie's Kaffirs are generally believed to be the most turbulent and dangerous of all; but I never was treated with more re-

spect and politeness by natives than during the time Mrs. Barrett and I have lately spent in that neighbourhood. The Sabbath services were well attended by men who drank in every word, and sat outside the chapel afterwards to talk over what had been said, and acknowledge to each other that it was the truth. We also had a full attendance on the day of the chapel opening, and were agreeably surprised to find these wildest of the wild sons of the sea-side forests willing to contribute their mite toward the defraying of the expenses of building. We had such a good time that our evangelists almost thought to see conversions follow immediately: the place was entirely freed from debt.

On Thursday last, the 16th inst., we opened a chapel at our outstation at the Gwadana, about

twenty-three miles from here, in a new neighbourhood, inhabited partly by Kaffirs and partly by Fingoes. The building cost £80, of which £80 had been raised, and the Magistrate of the district, T. A. Cumming, Esq., who kindly took the chair, pressed upon the people the duty of clearing off the remaining £50. He had a somewhat strange assemblage before him. Smith Umbala, Chief of a branch of the Dlambsies, with his son, contributed handsomely, and, heathen as he is, made such a splendid speech, that one could wish him converted and employed as a Local Preacher. Feltman and John Gentune were there from Butterworth and neighbourhood, with a number of followers and substantial help. Smith Poswa, another of your hearers on a certain very hot Sunday, joined heartily in the work. There were the head men of the place, stalwart heathens, with a very long string of wives, in red clay, who all brought their offerings to the table, and made a double line up and down the chapel in doing so. We had an Independent native brother, who a while ago moved from the colony to those parts, in order to commence an Independent Church among his countrymen. Another contributor was lately a teacher employed by another Society, but has relapsed

into heathenism, and taken a second wife. Strange to say, he could not deny himself the pleasure of taking part in a Methodist meeting, and giving a helping hand. Then we had a few representatives in dark bindings of a class of men, neither few nor unimportant in the Methodism of the present day, men who by birth and education (such as it is) belong to Methodism—closely associated with the chapel affairs, and contributing very liberally, but who find our Church discipline so strict that they are seldom counted as members. Most of the members we have at Gwadana are women, but not quite all; and as we have an excellent Evangelist working there, and hope to re-open the day school almost immediately, we look for greater successes in the future. It was perfectly amazing how we all got into the spirit of our work and pulled together in this meeting. I believe our good Presbyterian Magistrate felt his heart warmed,—heathen and renegade Christians, Methodist and Independent, all joined together with perfect heartiness; and before the day closed we had not only cleared off the debt, but also obtained funds for the purchase of several articles of needed school furniture. Such days as this make one thank God and take courage.

Arrivals.

INTELLIGENCE has been received of the arrival of Misses Cooke, Bach, and Calvert, in South Africa; of the Rev. J. Gibson and family, H. Friend, and J. Jackson, in China; the Rev. R. Stephenson, B.A., and family, and the Rev. J. and Mrs. Cooling, at Madras.

Departure.

THE Rev. J. F. Horsley, per ship "Durham," on the 31st of January, for Melbourne.

Lewes	22	8	6
Eastbourne ..	10	10	0
St. John's Wood	7	4	8
Wandsworth ..	97	15	6
Clapham	77	6	2
Cobham	9	0	0
Alton	24	19	10
Silver Street ..	2	10	6
Croydon	50	0	0
Eastbourne ..	18	18	5
Bromley	21	0	0
Vauxhall	4	5	2
Hammersmith	6	0	0
So. Norwood ..	15	15	7
Bayswater	25	0	0
Peckham	25	0	0
Camden Town	20	0	0
L. Norwood ..	6	16	0
Westminster ..	11	15	2
Stanhope St ..	20	4	5
Guildford	32	11	7
Ealing, &c. ..	29	6	8
Richmond	54	7	4
Hampstead ..	9	10	7
Chertsey, &c ..	25	6	2

979 18 4

BEDFORD AND NORTHAMP.			
Dunstable	59	18	1
Market Har ..	19	0	0
Hitchin	20	0	0
Aylesbury	59	1	6
Ramsey	9	0	0
St. Neots	32	4	4
Leighton Buz ..	84	19	0
Wellingboro' ..	24	1	7
Newport Pag ..	80	0	0
St. Ives, &c ..	18	0	0
Luton	78	12	0

370 7 6

KENT DISTRICT.			
Folkstone	420	1	0
Margate	186	1	1
Deal	40	0	0
Rye	26	18	10
Tenterden	29	13	7
Staplecross ..	29	12	9
Whitstable ..	26	5	9

757 18 6

NORWICH AND LYNN.			
Holt	19	19	0
B. St. Edmunds	24	14	8
Downham	27	10	7
Methwold	21	0	0
Walsingham ..	18	4	11
Ely	6	5	0
Lynn (1877) ..	8	8	0
N. Walsham ..	14	4	1
Thetford	10	0	0

145 1 8

YORK DISTRICT.			
York, New St.	879	10	7
Easingwold ..	27	2	5
Malton	2	2	8
Filey	80	0	0
N. Allerton ..	35	0	0
Kirby Moor ..	52	0	0
Ripon	45	18	0

589 16 8

OXFORD DISTRICT.			
Oxford	25	0	0
Hungerford ..	45	10	1
Swindon	25	0	0
Watlington ..	21	0	0
Buckingham ..	18	10	0
Brackley	20	0	0
Newbury	25	0	0
Kington	17	18	4
Banbury	28	8	8

336 1 8

PORTSMOUTH DISTRICT.			
Green Row ..	5	19	10
Christchurch ..	11	15	2
Ryde	109	4	7
Fareham	23	8	11
Andover	23	11	7
Bournemouth ..	2	0	0
Southampton ..	30	0	0
Gosport	25	14	2
Salisbury	60	0	0
Chichester	59	5	10
Wimborne	23	18	4
Poole	60	0	0

444 8 5

SULL DISTRICT.			
Gt. Thornton St.	41	10	5
George Yard ..	19	11	8
Beverley	73	9	8
Hornsea	45	12	0
Barton	20	0	0
Grimsby	18	0	0
Epworth	42	8	0
Goole	80	0	0
Driffield	48	11	5
Gainsborough ..	98	0	0
Howden	67	0	0

563 17 9

DEVONPORT DISTRICT.			
Plymouth, ..			
Ebenezer	102	17	7
Do., King St ..	55	5	8
Kingsbridge ..	20	0	2
Holsworthy ..	40	0	0
Callington	48	18	1
Launceston ..	84	18	0
Looe	17	18	8
Bovey Tracy ..	9	0	0

328 16 4

EXETER DISTRICT.			
Lynn Regis ..	4	2	3

SWANSEA DISTRICT.			
Haverford W ..	41	10	0
Brynmawr	20	0	0
Tredegar	22	10	11
Aberdare	25	16	8
Carmarthen ..	8	16	4

118 18 11

SOUTH WALES DISTRICT.			
Machynlleth ..	25	0	0
Ystumtuen ..	15	0	0
Tredegar	10	0	0
Llandilo	7	0	0
Brecon	6	0	0
Treharbert	1	6	1

64 6 1

CORNWALL DISTRICT.			
Camborne	90	2	7
Falmouth	45	7	1
St. Austell	58	12	8
St. Keverne ..	15	0	0
Hayle	43	0	0
St. Mawes	20	0	0
Marazion	20	0	0
St. Agnes	11	8	9
Redruth	60	0	0
Penzance	19	0	0
Helston	50	0	0

423 6 1

BRISTOL DISTRICT.			
King Street ..	68	0	0
Clifton	119	11	9
Stroud	47	2	6
Kingswood	48	0	0
Newport	20	0	0
Chepstow	10	0	0
Tewkesbury ..	81	0	0
Cinderford	20	0	0
Pontypridd ..	33	0	0
Hereford	28	1	6
Cheltenham ..	26	8	8
Ledbury	22	0	0
Banwell	60	0	0
Weston S. Mare	200	0	0

731 4 5

BATH DISTRICT.			
Bath	50	2	7
Yeovil	5	16	5
Warminster ..	7	4	0
Bradford	20	15	10
Dorchester	19	18	2
Weymouth	10	0	0
Midsomer N ..	84	9	6
Castle Carey ..	25	9	0
Glastonbury ..	43	14	11
Devizes	13	18	7

231 4 0

NORTH WALES DISTRICT.			
Barmouth	64	11	2
Amlwch	29	14	3
Corwen	25	5	2
Llanfair	79	15	0
Bangor	45	2	4
Dolgelly	63	11	2
Carnarvon	96	12	10
Abergele	39	8	0
Birmingham ..	2	9	6
Hanley	18	5	8
Beaumaris	54	8	0
Llanrwst	56	10	7
Llanhaeadr ..	140	0	0
Llanasa	19	0	0
Blaenau	86	10	1
Ruthin	45	14	8
Llangollen	84	10	2
Llanberis	10	9	3

856 12 5

CARLISLE DISTRICT.			
Kendal	48	2	8
Cockermouth ..	46	6	0
Workington ..	20	8	9
Kirkoswald ..	5	0	0
Wigton	1	18	11

181 16 4

MACCLESFIELD DISTRICT.		
Stafford	40	0 0
Creswe	68	0 0
Norwich	88	2 6
Tunstall	80	18 5
Uttoxeter	44	12 6
Burslem	180	0 0
Knutsford	47	18 8
Newcastle	62	12 6
Audley	78	1 8

680 1 8

LIVERPOOL DISTRICT.		
Liverpool,		
Brunswick..	100	0 0
Do., Wesley ..	73	14 8
Waterloo	26	0 0
Birkenhead ..	68	12 2
Seacombe	50	0 0
Whitchurch ..	82	8 7
Warrington ..	35	0 0
St. Helen's, &c.	76	0 0
Wigan	7	8 7
Southport	78	9 8
Ormskirk	40	0 0
Preston, Lune St	65	16 1
Chorley	82	15 6
Garstang	80	0 0
Lancaster	40	0 0
Blackpool	20	0 0

625 14 4

MANCHESTER DISTRICT.		
City Road	154	4 10
Grosvenor St.	265	8 1
Bridgewater St.	67	18 11
Gravel Lane ..	54	8 5
Radnor Street	108	2 5
Irwell Street ..	128	9 2
Oxford Road...111	7	9
Manch., Welsh	60	2 8
Oldham Street	150	4 0
Altrincham ..	42	8 1
Stockport, N..118	7	8
Oldham Wesley	59	0 0
Glossop	88	15 9
Ashton	97	17 6
Hyde	18	18 8
Saddleworth ..	84	9 0
Cheetham Hill	59	4 6
Cadishead	6	15 8

1595 16 10

LEEDS DISTRICT.		
Brunswick	121	9 2
Oxford Place..	360	6 8
Headingley ..	96	6 8
St. Peter's	90	8 9
Wesley	91	10 0
Wakefield	80	0 0
Morley	45	7 0
Dewsbury	89	8 6
Aspet	25	10 0
Armley	58	8 0
Knarsborough	81	6 0
Olley	120	10 8
Castleford	80	8 6
Harrogate	76	17 7
Pataley Bridge	21	0 0
Batley	19	5 7

1405 2 5

NOTTINGHAM AND DERBY.		
Grantham	22	17 0
Bingham	27	2 8
Oakham	24	8 4
Derby, King St.	29	18 5
Ripley	60	0 0
Mansfield	64	18 6

218 9 6

LINCOLN DISTRICT.		
Lincoln	94	15 9
Louth	62	0 0
Horncastle....	40	0 0
Alford	80	18 6
Market Rasen .	65	15 0
Bardney	40	11 6
Wainfleet	24	0 0
Holbeach	84	0 9
Coningsby	88	4 6

480 1 0

HALIFAX AND BRADFORD.		
South Parade ..	84	2 0
Kirkgate	41	17 4
Eastbrook	82	0 10
Green Hill	51	2 6
Manningham ..	84	1 8
Haworth, &c.,	284	17 8
Grassington ..	18	9 8
Sowerby Bridge	71	14 9
Keighley	111	10 0
Addingham ..	65	12 6
Cullingworth .	10	1 1
Stainland	41	11 0
Todmorden ..	50	9 11
Hebden Bridge	57	11 5
Shipley	70	8 11
Holmfirth	70	0 0
Huddersfield	140	0 0

1179 16 5

BOLTON DISTRICT.		
Park Street ..	189	0 10
Farnworth	142	5 11
Rochdale, Wes.	78	14 9
Rawtenstall ..	184	6 8
Leigh	78	18 8
Bury	181	16 4
Bacup	92	16 4
Rochdale, Union		
Street	187	19 7
Burnley	87	15 0
Barrowford, &c.	29	8 5
Colne	87	10 6
Accrington ..	144	2 8
Clitheroe	77	0 8
Padiham	70	12 6

1830 8 5

SHEFFIELD DISTRICT.		
Norfolk Street	118	8 8
Brunswick	6	12 7
Ebenexer	95	0 0
Thorncliffe ..	18	5 4
Rotherham ..	92	1 10
Doncaster	53	0 0
Chesterfield ..	48	2 4
Bradwell	41	7 0

457 17 4

EDINBURGH AND ABERDEEN DISTRICT.		
Dundee, Vic-		
toria Road..	15	15 0
Montrose	18	14 2
Dumbarton	4	5 0
Glasgow, Clare-		
mont Street	100	0 5
Ayr	14	14 1
Banff	10	12 6
Aberdeen	26	18 0
Portessie	1	5 0
Perth	27	15 9

214 19 11

WHITBY AND DARLINGTON.		
Whitby	70	0 0
Hartlepool	17	10 0
Guisboro', &c.	87	9 11
Spennymoor ..	83	0 0
Richmond	90	0 0
Hawes	21	4 4
Beeth	38	18 11
Middleham ..	81	16 8
Bedale	15	0 0
Barnard Castle	85	0 0
Bp. Auckland .	80	0 0

896 14 5

NEWCASTLE DISTRICT.		
Newcastle, E..	46	10 8
Brunswick	5	0 0
Fawcett St. ...	123	1 8
Whitburn St.	26	0 0
Houghton-le-S.	19	4 0
Thornley	86	0 6
Allendale T. ..	11	2 10
Chester-le-St.	15	8 6
Hexham	80	2 5
Morpeth	1	12 10
Alnwick	7	8 4
Durham	19	8 6
Weardale	29	8 0

874 18 8

BIRMINGHAM AND SHERWESBURY DISTRICT.		
Birm., Wesley	80	5 8
Belmont Row .	11	0 0
Wolverhampt.	118	2 0
Wednes: Wes.	122	18 9
Bilston	25	0 0
Dudley	100	0 0
Walsall, Wesley	17	8 6
Stourbridge ..	85	0 0
Malvern	26	2 2
Knighton	20	0 0
Ludlow	25	0 0
Redditch	15	0 0
Leominster ..	18	8 30
Ketley Bank, &c.	85	0 0
Coventry	60	14 10
Evesham	6	12 0

715 17 4

CHANNEL ISLES DISTRICT.		
Jersey, French	65	8 8
Alderney, F. ..	17	8 7
Do., English..	18	5 0

95 16 10

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 12th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

Donation on Annuity, by a Friend	1000	0	0
Donation on Annuity, by a Friend	500	0	0
A Family at <i>Lyminge, Folkestone Circuit</i>	325	0	0
Legacy of Charles Watson, Esq., <i>Leeds</i> ; W. Tilburn, J. Holroyd, and J. W. Gatecliffe, Esqs., Executors, duty free.....	200	0	0
A Friend, by the Rev. G. Follows, <i>Weston-super-Mare</i>	200	0	0
Isaac Holden, Esq., <i>Oakworth</i> (Annual)	100	0	0
Legacy of Mr. Thomas Rogers, of <i>Sevenoaks</i> , Mr. R. H. Rogers, Rev. J. G. Rogers, Rev. Dr. Osborn, and Mr. J. W. Gabriel, Executors..	100	0	0
Proceeds of Lecture by Rev. W. Burgess, <i>Stockport</i> , for the Theological Institution for Southern India	82	17	2
Executors of the Fernley Trust Fund, towards erecting the Kama Memorial Chapel, at <i>Annschaw, South Africa</i>	50	0	0
Mrs. Whelpton, "In Memoriam" of the late Mr. W. T. Whelpton..	50	0	0
Legacy of Thomas J. Graham, Esq., M.D., of <i>Epsom</i> ; J. H. Davy and G. R. Keeling, Esqs., Executors, £50, less duty.....	45	0	0
Legacy of William Procter, Esq., of <i>Giggleswick, York</i> ; J. Procter, J. W. Procter, and J. Jackson, Esqs., Executors, £50, less duty	44	15	0
Legacy of John Hardy, Esq., of <i>Garthorpe, Lincoln</i> ; J. D. Hardy, Esq., and Mr. Kelsey, Executors, £30, less duty.....	26	15	0
Mr. and Mrs. John Smith, <i>Lindum House, Anerley</i>	20	0	0
Collected by Miss Smith, <i>Ditto</i>	6	5	0
C. H. Gatty, Esq., <i>East Grinstead</i> , for 1877	10	10	0
Donation from a Lady, <i>Kilburn</i>	20	0	0
A Lady, <i>Poulton-le-Fylde, Blackpool Circuit</i> , by Rev. G. C. Mayes..	20	0	0
J. W. A.	10	0	0
Miss Pipe, <i>Brixton Hill</i> , for 1877	5	5	0
Rev. Dr. and Mrs. Punshon	5	5	0
Mark Guy Pearce, Esq., <i>Prince of Wales Road Branch</i>	5	5	0
Miss Pearce, <i>Ditto</i>	1	1	0
P. X. D., by Rev. Dr. Osborn (Donation).....	5	0	0
A Mother's Gift for her Children.....	5	0	0
Mrs. Robson, <i>Stannington Vale, Cramlington</i>	5	0	0
B. Cook, Esq., <i>Lynn</i> , for 1877.....	8	8	0
Newcastle Park Road Sunday School, towards the training, etc., of a Fijian Student, Third Year, by Mr. J. Rhind	3	0	0
Ashton-on-Mersey Sunday School, by Mr. J. Wilde	2	2	0
Miss M'Owan, in memory of the late Rev. John M'Owan	2	2	0
A Friend, by Rev. J. Simon, <i>Doncaster</i> , towards the New Britain and New Ireland Mission.....	1	0	0
A Friend, by Ditto, towards Rev. G. Adcock's Mission to the Gambia	2	0	0
Miss Proud, <i>Didsbury</i> , in loving remembrance of her sainted father	1	1	0
Mr. and Mrs. R. R. Proud, <i>Rangoon</i>	2	2	0
Mrs. Sayce, <i>Bristol</i> , in remembrance of kindness shown to her beloved son by Rev. W. West, at Cape Coast, 10s.; Mr. J. Dysart, a Thank Offering for the conversion of himself and wife, 10s.; A. B., 2s. 6d.	1	2	6
FOR THE HANKOW MISSION BOAT.			
Friends at <i>Grimsby</i> , collected by Mrs. John Stephenson	11	0	0
Miss S. Batty, <i>Sheffield</i>	1	0	0

JUVENILE ASSOCIATIONS.

Wood Green	4	17	8	Thorncliffe.....	13	5	4
Eastbourne.....	10	10	0	Hackney Road ...	6	5	0
Thornley.....	7	5	1	Green Row, Portsmouth ..	5	19	10
Tottenham	8	5	4	Durham	19	8	6
Bath	18	16	10	Manningham	34	1	3
Dunstable	23	10	1	Kirkgate	26	6	6
Christchurch	11	15	2	Castleford	19	11	7

Total Receipts of Contributions and Remittances announced on the Notices this month amount to £19,250. 17s. 1d.

LONDON: PRINTED BY WILLIAM NICHOLS, 46, HOKTON SQUARE

WESLEYAN MISSIONARY NOTICES



THE REV. JAMES DWANE.

APRIL, 1877.

LONDON: WESLEYAN MISSION HOUSE.

PRICE ONE PENNY.

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SPECIAL NOTICE.

All Letters and Communications on the Business of the Society are to be addressed to the General Secretaries, Wesleyan Mission-House, Bishopsgate Street Within, E.C. All Drafts, Cheques, and Post-Office Orders remitted to the Mission-House are to be CROSSED, and made payable to the Rev. George T. Perks, the Deputy Treasurer. Post-Office Orders should be on the Chief Office, London.

*** It is requested that all Cheques, Post-Office Orders, &c., be crossed to the CITY BANK.*

Wesleyan Missionary Notices.

APRIL, 1877.

We have much pleasure in commending the present number to the prayerful attention of our friends. Our Anniversary is close upon us. As the years roll on, the interest of God's people in Christian Missions to the heathen gathers intensity, spirituality and power; whilst all the aggressive graces of the Church are brought into exercise by the marvelous opening of new fields, demanding bolder enterprise, and further consecration and sacrifice. We are, as Churches, more and more fully apprehending the fact that this great cause is Christ's. He is, beyond all our conceptions, interested in any arrangement or plan which contemplates the extension of His Kingdom among men.

This is the conviction with which thousands will read the plans now made for our Missionary Anniversary. The rich out-pouring of the Holy Spirit on these services is necessary to render them a great success. If our friends will seek to make these services a special means of grace, we shall have to record a most successful Anniversary.

The letters printed this month are typical. *South Ceylon* is grappling with the mind of the rising generation and laying the foundation for broad superstructures. *North Ceylon, Batticaloa*, reveals the almost ubiquitous influence which a devoted Missionary may exert: *Buildings, Plant, Girls' Schools, etc.*, and some sheaves harvested! *Madras* is entering new doors, and rising to higher grades of service; whilst there is the gloom of affliction and death around. *Honduras* shows how vital and expansive are the germs of a real Christianity, and how the institutions of the Church are becoming naturalized and indigenous; whilst the thrilling account of a glorious and widespread revival in *Fiji* gives new heart to the friends who have long toiled and waited and wept. When the *native Fijian* takes his place as an *Evangelist*, and feels at home in a *Revival*, the friends of Missions may gather fresh courage for the prosecution of their efforts, until every nation and tribe shall find among its own sons the men who shall carry on the conquest of the world for Christ.

THE REV. JAMES DWANE

Is a Kafir Minister, and has charge of the Native Church at Port Elizabeth. He is a good specimen of the class of men on whom we must mainly depend for the evangelization of Africa. He is a man of great religious earnestness, of more than average mental power, and, by diligent reading, has gathered large stores of useful knowledge. His preaching is simple, direct, and eminently successful. During the year there has been a gracious revival at the Church under his care.

ANNIVERSARY
OF THE
WESLEYAN MISSIONARY SOCIETY
FOR 1877.

THE COMMITTEE of this Society respectfully invite the attention of their Friends in Town and Country, and of the Christian Public generally, to the following Announcements connected with the ensuing Anniversary of the Society in London.

The Ministers who have kindly responded to the invitation of the Committee to assist at this Anniversary will preach in the following order:—

On Tuesday Evening, April 24th, at Seven o'Clock, in *Green Lanes Chapel,*

The Rev. WILLIAM H. DALLINGER,
of Liverpool.

On Wednesday Evening, April 25th, at Seven o'Clock, in *City Road Chapel,*

The Rev. THOMAS M'CULLAGH,
of Liverpool.

On Thursday Morning, April 26th, at Eleven o'Clock, in the *Large Room of the Centenary Hall, Bishopsgate Street Within,*

The Rev. ALEXANDER M'AULAY,
President of the Conference.

And on Friday Morning, April 27th, at Eleven o'Clock, in *Great Queen Street Chapel, Lincoln's Inn Fields,*

The Rev. WILLIAM COOKE, D.D.,
of Sydenham.

On the invitation of the Committee, the following Ministers have also kindly consented to take part in the Services of the Anniversary:—The Rev. FREDERICK W. BRIGGS, M.A., of Scarborough; the Rev. EBENEZER E. JENKINS, M.A.; the Rev. JOHN WALTON, M.A., of Brighton; the Rev. JOHN D. POWELL, of Cork; the Rev. T. TAPLEY SHORT, of Leeds; the Rev. JOHN H. ANDERSON, of Halifax; the Rev. WILLIAM SCARBOROUGH, from Wuchang; the Rev. WILLIAM BURGESS, from India; and the Rev. THOMAS G. SELBY, from Canton.

*The following are the Arrangements made for Sunday,
April 29th :—*

FIRST LONDON DISTRICT.

I. NORTHERN DIVISION.

CITY ROAD CIRCUIT.

<i>City Road</i> .....10½	Rev. Dr. Punahon,	8	Rev. William Burgess, from India. Service for the Young.
		6½	Rev. John D. Powell, of Cork.
<i>St. John's Square</i> ...10½	Rev. George Curnock,	6½	Rev. John Poulton.

JEWIN STREET CIRCUIT.

<i>Jewin Street</i>10½	Rev. Dr. Williams,	6½	Rev. William Burgess. Secretary of the Conference.
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HOXTON CIRCUIT.

<i>Hackney Road</i>10½	Rev. William D. Walters,	6½	Rev. John M'Kenny.
<i>New North Road</i> ...10½	Rev. William T. Radcliffe,	6½	Rev. John Baker, M.A.

ISLINGTON CIRCUIT.

<i>Liverpool Road</i>.....10½	Rev. Ishmael Jones,	6½	Rev. A. McAnlay, Presi- dent of the Conference.
<i>Dalston (Mayfield Terrace)</i> .....11	Rev. P. N. Andrews,	6½	Rev. W. Cowell Brown.

HIGHBURY CIRCUIT.

<i>Highbury</i> .....11	Rev. J. A. Armstrong,	6½	Rev. Thomas Allen.
<i>Caledonian Road</i> ...11	Rev. Thomas Allen,	6½	Rev. J. A. Armstrong.

MILDMAY PARK CIRCUIT.

<i>Mildmay Park</i>.....11	Rev. T.G.Selby, from Canton,	6½	Rev. John Watson.
<i>Green Lanes</i> .....11	Rev. William Hudson,	6½	Rev. John Walton, M.A. of Brighton.

FINSBURY PARK AND WOOD GREEN CIRCUIT.

<i>Finsbury Park</i>.....11	Rev. Richard Hardy,	6½	Rev. P. N. Andrews.
<i>Wood Green</i>.....11	Rev. John Richards,	6½	Rev. James Crabtree.

STOKE NEWINGTON CIRCUIT.

<i>Stoke Newington</i> ...11	Rev. John H. Anderson, of 6½ Halifax.	Rev. John Richards.
<i>Tottenham</i> .....11	Rev. John Baker, M.A., 6½	Rev. William Hudson.
<i>Edmonton</i> .....11	Local Arrangements. 6½	Local Arrangements.
<i>Enfield</i> .....11	Rev. Robert S. Ellis, 6½	Rev. Robert S. Ellis.

HACKNEY CIRCUIT.

<i>Richmond Road</i> ...10½	Rev. Robert N. Young,	6½	Rev. John Wood, B.A.
<i>Cassland Road</i> ...10½	Rev. George R. Graham,	6½	Rev. Walford Green.

KENTISH TOWN CIRCUIT.

<i>Lady Margaret Road, Leighton Road</i> .10½	Rev. John Bond,	6½	Rev. John H. Anderson.
<i>Camden Town</i>.....10½	Rev. Dr. Moulton,	6½	Rev. Benjamin F. Fielding.

NEW BARNET CIRCUIT.

<i>New Barnet</i> .....11	Rev. William Butters,	6½	Rev. James Bickford.
<i>High Barnet</i> .....11	Rev. James Bickford,	6½	Local arrangements.

HIGHGATE CIRCUIT.

<i>Hornsey Road</i>.....11	Rev. George T. Perks,	6½	Rev. F. W. Briggs, M.A., of Scarborough.
<i>Archway Road</i> ....11	Rev. J. Smith Spencer,	6½	Rev. Richard Hardy.
<i>Holly Park</i>.....11	Rev. Stephen Cox,	6½	Rev. Stephen Cox.

II. EASTERN DIVISION.

SPITALFIELDS CIRCUIT.

<i>Spitalfields Church St.</i> 11	Rev. Thomas Chope,	6½	Rev. George Curnock.
<i>Globe Road</i> 11	Rev. John Poulton,	6½	Rev. H. G. Hellier.

BETHNAL GREEN CIRCUIT.

<i>Approach Road</i> ...11	Rev. Thomas T. Dilks,	6½	Rev. Edward A. Telfer.
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MILE END ROAD.

<i> Mile End Road</i>11	Rev. Samuel Gregory,	6½	Rev. Samuel Gregory.
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ST. GEORGE'S CIRCUIT.

<i>St. George's</i>10½	Rev. Edward A. Telfer.	6½	Rev. Thomas T. Dilks.
<i>Poplar</i> .....10½	Rev. John Wood, B.A.	6½	Rev. Thomas G. Selby.
<i>Limshouse</i> .....10½	Rev. William Waters,	6½	Rev. William Waters.
<i>Seamen's Chapel</i> ...11	Rev. James Parker,	6½	Rev. James Parker.

BOW CIRCUIT.

<i>Bow Road</i> .....11	Rev. Dr. James,	6½	Rev. Dr. James.
<i>Bow Common</i>.....11	Mr. Bailey,	6½	Rev. John W. Burn.
<i>Old Ford Road</i> ...11	Rev. John W. Burn,	6½	Local arrangements.

CANNING TOWN CIRCUIT.

<i>Barking Road</i> ...11	Rev. William J. Heaton	6½	Rev. George Parker.
<i>North Woolwich</i> ...11	Rev. George Parker.	6½	Rev. William J. Heaton.
<i>Plaistow</i> .....11	Rev. W. T. Nelson	6½	Rev. John Telford.

STRATFORD CIRCUIT.

<i>The Grove</i>.....11	Rev. T. B. Stephenson, B.A.	6½	Rev. T. B. Stephenson, B.A.
<i>Leytonstone</i> .....11	Rev. John J. Brown,	6½	Rev. John J. Brown.

CLAPTON CIRCUIT.

<i>Clapton</i> .....10½	Rev. E. E. Jenkins, M.A.	6½	Rev. Robert N. Young.
<i>Leyton</i>.....11	Local arrangements.	6½	Local arrangements.
<i>Wanstead</i> .....11	" " "	6½	" "
<i>Walthamstow</i> .....11	" " "	6½	" "

GERMAN MISSION.

<i>Grosvener St. Stepney</i> 11	Rev. G. S. P. Schweikher,	6½	Rev. G. S. P. Schweikher.
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SECOND LONDON DISTRICT.

III. WESTERN DIVISION.

GREAT QUEEN STREET CIRCUIT.

<i>Great Queen Street</i> 10½	Rev. John Walton,	3	Rev. T. Tapley Short, of Leeds, Service for the Young.
		6½	Rev. Richard Roberts.
<i>King's Cross</i>... ..10½	Rev. John D. Powell,	6½	Rev. Ishmael Jones.
<i>Prince of Wales Rd.</i> 11	Rev. W. Cowell Brown,	6½	Rev. John Gould.
<i>Harrow</i> .....11	Rev. T. E. Westerdale,	6½	Rev. T. E. Westerdale.

HINDE STREET CIRCUIT.

<i>Hinde Street (Manchester Square) 11</i>	Rev. Dr. Osborn, 6½	Rev. Dr. Williams.
<i>Stanhope Street.....11</i>	Rev. John C. Harvard, 6½	Rev. S. J. P. Dunman.

HAMPSTEAD CIRCUIT.

<i>High Street11</i>	Rev. Walford Green, 6½	Rev. John Martin.
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PADDINGTON.

<i>Sutherland Gardens 11</i>	Rev. George Boggis, 6½	Rev. George Boggis.
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ST. JOHN'S WOOD CIRCUIT.

<i>Barrow Hill Road 11</i>	Rev. Richard Roberts, 6½	Rev. John Harvard.
<i>Milton Street .....11</i>	Rev. John M'Kenny, 6½	Rev. George R. Graham.
<i>Finchley (West) ...11</i>	Rev. John Dymond, 6½	Rev. John Dymond.

KILBURN CIRCUIT.

<i>Quez Road .....11</i>	Rev. Jacob Stephenson, B.A. 6½	Rev. Thomas T. Lambert.
<i>Willesden Junction 11</i>	Rev. Thomas T. Lambert, 6½	Rev. T. Ogden Taylor.

BAYSWATER CIRCUIT.

<i>Denbigh Road .....11</i>	Rev. F. W. Briggs, M.A., 6½	Rev. Jacob Stephenson, B.A.
<i>Clarence Place ...11</i>	Mr. J. S. Fordham, 6½	Mr. J. S. Fordham
<i>Kensal Town .....11</i>	Mr. J. N. Slater, 6½	Mr. J. N. Slater.
<i>Launceston Road ...11</i>	Rev. R. Waddy Moss, 6½	Rev. James Pratt.
<i>Bassett Park .....11</i>	Rev. Benjamin F. Fielding, 6½	Rev. R. Waddy Moss.

KENSINGTON CIRCUIT.

<i>Warwick Gardens 11</i>	Rev. George Bowden, 6½	Rev. Fred. W. Macdonald.
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CHELSEA CIRCUIT.

<i>Sloane Terrace ...11</i>	Rev. Fred. W. Macdonald, 6½	Rev. Thomas M'Cullagh.
<i>Battersea ... ..11</i>	Rev. Henry J. Foster, 6½	Rev. William D. Walters.

WESTMINSTER CIRCUIT.

<i>Westminster .....11</i>	Rev. John Kilner, 3	Rev. James Pratt, Service for the Young.
		6½ Rev. John Bond.
<i>Pimlico .....11</i>	Rev. William Hirst, 3	Rev. S. J. P. Dunman, Service for the Young.
		6½ Rev. Marmaduke C. Osborn.

IV. SOUTHERN DIVISION.

SOUTHWARK CIRCUIT.

<i>Long Lane, Southwark .....10½</i>	Rev. T. Tapley Short, 3	Rev. W. Scarborough, Service for the Young.
		6½ Rev. Dr. Rigg.
<i>Peckham (Queen's Road) .....10½</i>	Rev. James D. Tetley, 6½	Rev. Thomas Chope.
<i>Southwark Park...10½</i>	Rev. Luke Tyerman, 6½	Rev. George O. Bate.
<i>Silver Street .....10½</i>	Rev. Samuel Fogg, 6½	Rev. Samuel Fogg.
<i>Grove10½</i>	Rev. T. Featherstonehaugh, 6½	Rev. T. Featherstonehaugh.

NEW CROSS CIRCUIT.

<i>New Cross11</i>	Rev. Benjamin Browne, 6½	Rev. W. Scarborough.
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Appointments.

OLD KENT ROAD.

Oakley Place11 Rev. John D. Stevens, 6½ Rev. Henry J. Foster.

LAMBETH CIRCUIT.

Lambeth10½ Rev. Thomas M'Cullagh, 8 Rev. Charles H. Kelly,
Service for the Young.
6½ Rev. Dr. Jobson.
Waterloo Road ...10½ Rev. Samuel Wilkes, 6½ Rev. W. H. Clogg.
Studley Road10½ Rev. William Gibson, B.A., 8 Rev. George S. Weston.
Service for the Young.
6½ Rev. Benjamin Browne.
Clapham11 Rev. John S. Vint, 6½ Rev. Charles H. Kelly.
Vauxhall10½ Rev. W. H. Clogg, 6½ Rev. Samuel Wilkes.

BRIXTON CIRCUIT.

Brixton Hill10½ Rev. William H. Dallinger, 6½ Rev. Ebenezer E. Jenkins,
M.A.
Sydenham10½ Rev. W. L. Appleby, 6½ Rev. W. L. Appleby.
Lower Norwood ...11 Rev. G. K. Pryor, 6½ Rev. G. K. Pryor.
Westow Hill11 Rev. William Nicholson, 6½ Rev. William Nicholson.
Penge11 Rev. Henry T. Smart, 6½ Rev. Henry T. Smart.
Thurlow Park11 Rev. John G. Tasker, 6½ Rev. John G. Tasker.

MOSTYN ROAD CIRCUIT.

Mostyn Road10½ Rev. Marmaduke C. Osborn, 6½ Rev. William H. Dallinger.
Walworth10½ Rev. Joseph Smithies, 6½ Rev. William Gibson, B.A.
Peckham Rye (Barry Road)10½ Rev. George S. Weston, 6½ Rev. Josiah Evans.

DEPTFORD CIRCUIT.

Deptford11 Rev. G. Harvey Smith, 6½ Rev. G. Harvey Smith.
Brockley11 Rev. Josiah Evans, 6½ Rev. John D. Stevens.

BLACKHEATH CIRCUIT.

Bennett's Park ...11 Local Arrangements 6½ Local arrangements.
Greenwich11 Rev. Richard Peart, 6½ Rev. Richard Peart.

BROMLEY CIRCUIT.

Bromley11 Rev. William D. Sarjeant 6½ Rev. William D. Sarjeant.
Chislehurst11 Rev. James Chalmers, M.A. 6½ Rev. James Chalmers, M.A.

LEWISHAM CIRCUIT.

College Park 11 Rev. Daniel Pearson, 6½ Rev. Thomas Akroyd.

RICHMOND CIRCUIT.

Kew Road11 Rev. Marmaduke Riggall, 6½ Rev. Marmaduke Riggall.
College Chapel ...11 Rev. James Buller, 6½ Rev. James Buller.
Teddington11 Rev. G. H. Carson, 6½ Rev. John Rattenbury.

WOOLWICH CIRCUIT.

Woolwich11 Rev. John Bell, 6½ Rev. Hugh P. Hughes, B.A.
Plumstead Common 11 Rev. Hugh P. Hughes, B.A. 6½ Rev. John Bell.
Charlton11 Captain Smith, 6½ Captain Smith.
Shooters Hill11 Rev. Daniel Sanderson, 6½ Rev. Daniel Sanderson.

HAMMERSMITH CIRCUIT.

River Court11 Rev. Benjamin Gregory, 6½ Rev. William Hirst.

THE ANNUAL MEETING

of the Society will be held in Exeter Hall, Strand, on Monday, April 30th.

**SAMUEL DANKS WADDY, Esq.,
Q.C., M.P.,**

may be expected to take the Chair at Eleven o'Clock precisely.

A Collection, in aid of the Society's funds, will be made after each sermon, and in the course of the Public Meeting.

⚡ The Hall doors will be opened at *Half-past NINE o'clock*.

The Admission to the Annual Meeting will be by Ticket, applications for which are to be made to the Ticket Committee, at the Wesleyan Centenary Hall and Mission House, Bishopsgate Street Within, on Tuesday, April 24th, and following Wednesday and Thursday, from Eleven to Three o'clock. The Tickets will be distributed according to the usual regulations; viz., Subscribers of Two Pounds and Collectors of Four Pounds are each entitled to a Central Seat Ticket. Subscribers of One Pound and Collectors of Two Pounds Ten Shillings are each entitled to a Raised Seat and Western Gallery Ticket.

On Saturday, April 28th, the Missionary Breakfast Meeting will be held at the CITY TERMINUS HOTEL, Cannon Street Station, at Nine o'clock in the morning. Tickets 2s. 6d. each.

JAMES LINDSAY, Esq., of Belfast,
will Preside.

A Special Meeting for Prayer will be held, to implore the Divine blessing on the operations of the Society, and especially on the Anniversary Services, on the evening of Saturday, April 28th, in the Morning Chapel, City Road, and will commence at Seven o'clock, the REV. WILLIAM T. RADCLIFFE presiding.

. Our Friends who may intend to visit London from the country, in order to participate in the approaching Missionary Services, are respectfully informed, that an ADDRESS BOOK will be opened early in April, at the Wesleyan Centenary Hall and Mission House, Bishopsgate Street, under the care of the Porter, in order to receive and record their *London Address*, whilst they shall remain in Town, and thus to facilitate any desirable communication between them and the Missionary Committee and Secretaries, or other friends.

GEORGE T. PERKS,
W. MORLEY PUNSHON, } *General Secretaries.*
JOHN KILNER,
WILLIAM ARTHUR, *Hon. Secretary.*

CEYLON.

SOUTH CEYLON DISTRICT.—*Extract of a Letter from the Rev. S. Langdon, dated Mocha Estate, Ceylon, January 3rd, 1877.*—MRS. LANGDON and I are here under the shadow of Adam's Peak, with our kind friends Mr. and Mrs. Collinson, enjoying the bracing air and trying to recruit our strength for a few days until the District Meeting begins.

We "broke up" for the holidays at the Galle High School on the 20th of last month. You will find a description of the "breaking up" in the scraps of the "Observer" which I enclose. My purpose in writing to you now is to lay before you a short account of the progress of the school since it commenced in May last. We began with about one hundred boys, including forty-five belonging to the old school on the same spot. The fees in the first month amounted to 104*r*. Every month since has brought an increase in both particulars. Now our members are a hundred and ninety-one, and our fees have reached the sum of 240*r*. Out of the hundred and ninety-one there are eighty-three boys in the Upper School, and from this department we get now about 200*r*. per month. The Lower School has been up to the present time Anglo-vernacular, and is an enlargement of the old Richmond Hill Anglo-vernacular School. I have been gradually altering its character and raising the fees, with every improvement in the teaching power, and hope in a month or two to see it paying the salaries of the teachers entirely from its fees. Now it is assisted by the Upper School in that matter. There are several sons of Native Ministers and other agents of our

Mission who receive their education free.

The work in the Lower School has been the usual course of Anglo-vernacular schools up to the passing of the fifth standard. The boys who pass that examination creditably are admitted to the lowest class of the Upper School. In the upper division we have five classes. An examination is held for two hours every Friday. The following subjects have been taken in the Christmas examinations:—

Scripture.—All the School.—The Ministry of Christ, and the life of St. Paul.

English.—All the School.—Mason's Grammar and Analysis.

Composition.—All the School.—Essays on "Religion," "The influence of the English as compared with the Dutch rule in Ceylon," "Money," "The advantages of a scientific education." In addition to this, the first and second classes were examined in Abbott's "How to Write Clearly," Milton's "Paradise Lost" (Book i.) 850 lines, Trench's "Study of Words." Three Lectures with applications.

Geography.—All the School.—Mackay's "Europe and Great Britain."

History.—All the School.—Collier's "Stuart and Brunswick Periods."

Mathematics.—All the School.—Euclid, up to end of second book. Algebra to Quadratics. The first class, some Trigonometry, Arithmetic, the whole.

Latin.—Three classes.—First, Nepos, Analysis of sentences; second, Wilkin's Prose Exercises and Grammar; third, Grammar alone.

Natural Science.—Heat, and a little Chemistry. Physical Geography.

The Rev. J. Crawford, B.D., M.A., kindly examined the papers in Natural Science; Mr. J. Ferguson, one of the "Observer" editors, took the papers in Physical Geography and Milton. Both examiners express themselves as greatly pleased with the results. The other subjects were taken by our own Ministers.

Sir Coomara Swamy has been good enough to give a chemical cabinet, value £20, as a prize to the boy who stood highest in the Natural Science examinations. You will have seen from the newspapers, perhaps, that the attention of the Legislative Council has been called to the subject of scientific education in the island. Special reference was made to our schools by Sir Coomara Swamy, with the result of eliciting a promise from His Excellency the Governor that our efforts in this direction shall receive Government support.

We intend beginning this year with a matriculation class, composed of six boys taken from the present first class.

As might be expected from the mixture of nationalities which the population of Galle presents, we get a variety of creeds represented in the school. The Singhalese Buddhists predominate, of course; but we have besides several Burgher and Singhalese Protestant Christians, many Roman Catholics, a few Moor boys who are Mohammedans, and a Maldivian, who is also a Mohammedan, a prince in his own country; a nephew of the Sultan of the Maldives, a very interesting boy apart from his royalty, which is not of much importance.

So much for the material we have to work upon. Allow me to

say a little more about the work we have been doing; the most important part of it, that which is directly Missionary. We have attached the greatest importance to our Scripture Classes. I have been greatly pleased with the deep attention paid and the manifest interest taken by all the boys in these classes. I have never felt so much like a Missionary—like doing the Master's work with so much of the Master's presence—as when I have been engaged in talking to thirty eagerly attentive Singhalese youths about the ministry of Christ, the subject taken in Scripture during the last session. I am sure that these lessons have had a good influence on the general conduct of the school, and will influence for good the lives of the lads.

I will send you soon two photographs: one of the Schools, and the other of Mrs. Langdon's Bible Class, taken separately. This class is increasing in numbers, and has been the means of doing considerable good. Two or three boys have been led to give their hearts to God. We think of holding Sunday afternoon services, or readings, for the boys in our own house after the holidays. It is sad to think that after the morning service and the Bible Class are over, the rest of the Lord's day is spent in idleness or worse than that. They are surrounded with temptations which English people can hardly understand. It grieved us very much a short time ago, as we were returning from the Sunday evening service in the Fort, to find two of our boys at a *Devil Ceremony* held near the roadside. We hope to do something to take them away from such temptations in the future.

Arrangements are being made for receiving a few boarders in our house when we go back after the

District Meeting. We fixed the charges at 40r. each per month.

NORTH CEYLON DISTRICT.—*Extract of a Letter from the Rev. John Brown, dated Batticaloa, December 20th, 1876.*—THE great Mission event of the week has been the arrival of Miss Beauchamp. She came quite unexpectedly last Monday morning. She was on her way to Jaffna, but seeing a cargo boat off Batticaloa, she asked the captain to be allowed to land, and came right up to the Mission house before we knew a word of her coming. We are much obliged to the Ladies' Committee for sending us such a helper, and I am writing to them to tell them so. Your letter of the 24th ultimo came in this morning. Many thanks for your hearty sympathy and good news.

I am just now in the midst of bricks and mortar, carpenters and sawyers, etc. I never had my hands so full of work as now. The press takes up a great part of my time. We are busy here, and you will be glad to hear that we have not toiled in vain during the past year. Among the candidates for

baptism next week are three girls from the boarding school, a kind of "firstfruits" from this Training Institution. I am thankful also to say that I return an increase for the Batticaloa Circuits this year in schools, members of Society, and finance, &c.

Since I wrote you last I have purchased a piece of land at Kallady, large enough for girls' school, boys' school, residence, well, etc., for £6; and I have been thinking whether that would not be the best place for a girls' school. Then I have secured land in Koddamunai also for a girls' school, and I am thinking that that will be a better place still for the "*Guernsey*" girls' school, as we could more easily supervise it.

As regards the Extension Scheme No. 2, you may depend it will not fail through any indifference of mine. In fact, I have already entered upon it, and sent to Mr. Rigg for the first £100. I hope to go down to Kalmunai next week, to mark out the new Mission house under the trees where you made that clearing thirty-two months ago.

INDIA.

MADRAS DISTRICT.—*A Letter from the Rev. R. Stephenson, dated Madras, February 10th, 1877.*—We began our District Meeting on Wednesday, January 31st. Most of the Native brethren returned to their stations yesterday, but the Superintendents and other English brethren remain for a day or two longer. The minutes, including the report and the accounts, will, I hope, be forwarded to you by the next mail.

You have doubtless received

through various channels accounts of the terrible famine which extends over so large a part of Western and Southern India, and which presses upon us in this district; also of the unwonted prevalence of disease, especially of small-pox and of cholera, in Madras. Tokens of these terrible visitations meet us on every hand. Disease has broken in upon our own circle. On Wednesday morning last I had to read the funeral service over the grave of one of our Brother Somosoon-

drum's children. In the afternoon of the same day two other of his children were seized with cholera; one is still in a critical state. The next evening Somosoondrum was himself attacked with the same disease. "All day yesterday his recovery seemed very doubtful. We secured for him the best aid within reach, and many prayers were offered on his behalf. To-day I am thankful there are signs of improvement. I trust he will rally. He is a thoughtful, good man, and a faithful servant of Jesus Christ, and is very dear to his brethren, both English and Natives. May God spare him to us and to India.

The Council of the Christian College of this city have received with much pleasure the information that you have resolved to contribute £800 a year towards their funds for four years. They are most anxious that the College should be raised above the suspicion of denominational narrowness, and they have earnestly requested our District Meeting to set

apart one of our Missionaries, in whole or in part, to the duties of a professorship in the College. This request seems to offer an opportunity to us of taking a proper part in the higher Christian education of South India; and the District Meeting has unanimously agreed (subject to your approval) to appoint Mr. Patterson for one half of his time to this work; Mr. Patterson to receive one half his salary and allowances from the College. Youths leaving our own schools for the College will thus in part be under the care of one of our own Missionaries, and a question which has occasioned considerable difficulty among the brethren here is, so far as they are concerned, satisfactorily solved.

I am thankful all the brethren, except Somosoondrum, are well, and that this is true also of our families in Madras. I am thankful, also, that our good ship "The Duke of Sutherland" has been got off the treacherous sands little injured.

SOUTH AFRICA.

CAPE OF GOOD HOPE DISTRICT.
—*Extract of a Letter from the Rev. M. Godman, dated Wynberg, November 25th, 1876.*—I AM thankful that we have not been without encouragement in our work. In May, June, and July last we held special services in our several Dutch congregations, and they proved to be seasons of good to many. Not only were our members quickened and encouraged, but a goodly number were gathered into the Church, and have, I also trust, given their hearts to God.

You are aware that the practice

in our Dutch Societies is to receive the new members in a public meeting. And as some of those coming forward to be received had not been baptized we arranged to hold meetings at Sydney Street, Hope Street, and Diep River for the baptism of adults, and the recognition of members. At Sydney Street I baptized thirteen, and, including these, received seventeen as members. At Hope Street thirteen were received, nine of whom I baptized; and at Diep River I baptized two and received eight; making together thirty-eight

received during this quarter: a result for which we feel truly thankful.

I am also happy to say that, notwithstanding times have been very hard, especially among the poor, yet, from present appearances, we have every reason to expect that we shall have a nice increase in our local income in this Circuit, in which we also rejoice.

We have been delighted to welcome to South Africa the brethren who have arrived for the other Districts, as well as the brethren Cliff and Hacker, for Namaqualand. We were devoutly thankful that the brethren, by the "Windsor Castle," were all preserved, and that no accident had befallen any of them. "Verily, this is the Lord's doing, and it is marvellous in our

eyes." The last of the brethren of the former party, for the east, left on the 2nd inst., and we trust they have all reached their destination safely. Since then we have been pleased to see Messrs. Hunter and Watkins and families all well, and they have also gone forward. Mr. Cliff left for Port Nolloth and the Mines on Tuesday last, and has, we trust, reached his destination by this time.

We are just holding our Dutch Missionary Meetings, and we entertain the hope that we shall be able to raise as much as last year, though the trying times and the loss of some of our subscribers will render it difficult. We still crave an interest in your prayers, and in those of the Churches in England.

AMERICA.

HONDURAS BAY DISTRICT.—*Extract of a Letter from the Rev. George Sykes, dated Belize, January 15th, 1877.*—You will be pleased to hear of the completion and of the dedicatory services of our new school chapel, Barrack Road, Belize. The rapidity with which the work proceeded after the laying of the memorial stones surprised many; and now that the building is finished it is generally admired both as to its exterior and interior, being neat, comfortable, well-ventilated, and in a very good situation. It has a large yard in front, the site measuring 120 feet by 60 feet. A convenient little Preacher's vestry at the east end, opening to the rostrum, adds to its completeness. It has a good large spire, in which we have placed the bell sent some time ago from the Mission House.

It fell to my lot to conduct the first opening service in the evening of December 21st, 1876. The congregation filled the place, and scores were unable to obtain admission; the service was a very profitable one, and the collections good. On Sunday, December 24th, the opening services were continued, when three sermons were preached, at half-past ten A.M. by the Rev. O. Welch; at half-past two P.M. by the Rev. John Jackson, Presbyterian Minister, who gave us a very excellent and appropriate discourse; and at half-past six P.M. by the Rev. W. H. Atkin. The day was a very happy one, and will not soon be forgotten. On Wednesday, December 27th, a public meeting was held, when the Honourable the Attorney General took the chair and gave us a good opening address.

Addresses were delivered also by the two Presbyterian Ministers, the Baptist Minister, the Belize Circuit Ministers, and by our much valued and liberal friend, John Jex, Esq. The entire cost of the building has been about £622, towards which, including a subscription of \$100 from John Jex, Esq., we have £486, leaving a debt at present of £186, which we hope to make very much less before the close of the District Meeting, and to clear off altogether in a very short time. Last week we appointed a day for the letting of pews and sittings, and were much gratified with the number of applicants. We have the prospect of good congregations without lessening the attendance at Wesley Chapel. We have a good American cabinet organ, and hope to be able to raise a tolerably good choir. At the opening services our esteemed organist and choir from Wesley Chapel rendered us good service. The Watch-night service conducted in the new chapel was very largely attended, and our large and beautiful Wesley Chapel was packed as full as it could be, benches from the schools, and chairs, being placed in the aisles, etc. The service was a very impressive one, and will be long remembered. We have commenced the new year hopefully. During the week beginning January 1st an open-air service was held

each evening in the market place, the Presbyterian Ministers joining with us in conducting them. The distribution of tracts, the offering of cheap Bibles and Testaments for sale, and the singing attracted large crowds, the town being unusually full of people, and plain and earnest addresses were very attentively listened to. The week of united prayer, according to the arrangement of the Evangelical Alliance, was observed in our own, the Presbyterian and Baptist churches. During the Christmas vacation we took the opportunity of inviting the eleven day school teacher employed in the Belize Circuit to tea at the Mission house, and the evening was very pleasantly and profitably spent. The schools re-open to-day, and the teachers will I think commence the year's work with much heartiness and hope of success. The new Hymn-Book which we have begun to use is much admired. Last evening we gave out at the close of the service hymn 961, which was sung through by a very large congregation with much feeling. Mr. Atkin left last week for Corozal, to assist Mr. Fletcher with his Missionary services. Mr. Welch is quite well. We are anticipating good Missionary services in Belize, and a happy District Meeting.

AUSTRALASIA.

Revival in Fiji.

From the Rev. J. F. Horsley, recently in London, the following deeply interesting account of the Revival in Fiji has been received. He writes:

REFRESHING revival intelligence has arrived by the last mail from Australia from the Rev. Joseph Waterhouse, who is again labour-

ing in Fiji. Two long letters of great interest have been published from him in the Melbourne "Spectator." I feel sure that the extracts I now send will be read with much pleasure by all those whose hearts are gladdened by the frequent reports coming from all parts of the world of the outpouring of the Holy Spirit. The steady and dreadful decrease in the population of Fiji—apart altogether from the awful plague which swept over the islands a short time ago—which is as four deaths to one birth, should move the friends of our Mission there to pray more earnestly that speedily as a people they may be saved of the Lord.

MISSION AND REVIVAL WORK IN FIJI.

THE Rev. Joseph Waterhouse writes from Navuloa, Fiji, *August 18th, 1876*:

Having succeeded in preparation to a certain extent to leave the Institution under the care of others, I commenced a series of special services on Sunday, July 30th, at Lawaga, which is conveniently situated in the centre of Tokatoka, and surrounded by some nine villages, the whole of which are within four miles of a Native Minister's house. On Sunday we held a camp-meeting in the square. About seven hundred attended, principally adults, with, to my regret, very few children. We were surrounded by everything beautiful, so far as tropical shrubs are concerned. The weather was splendid. Close by the spot for worship is an artificial mound of earth about twenty feet high, the abandoned foundation of a heathen temple. The service consisted of song,

prayer, sermons, exhortation, and statement of spiritual experience. It lasted the whole of the day, excepting a break for dinner. Nothing could exceed the attention of the people. On Monday we commenced separate special services, intending to hold one in each village. Each village is in charge of a Catechist, called a "Teacher," whilst the Native Minister superintends the whole of the work in the nine villages. We agreed that we should all go in company together, and assist in each village. We first gathered at Na Bitu, the residence of the head chief. The church was filled, and the first service was terminated within four hours. The people remained the whole of the time. Power from on high rested on us, and many were convinced of sin; the presence of Jesus was very manifest. After a rest at noon I held a meeting with the Ministers, teachers, and members of Society, and we all consecrated ourselves afresh to Christ. A solemn awe rested on us, and the building was filled with the glory of God.

On Tuesday we had a three hours' service at Naboyali. The church was crowded. I placed all the teachers and good singers together, thus making a sort of choir. The light shone, and Jesus was in our midst. O! what light, comfort, peace, and joy did His presence bring! We were indeed baptized with power. In the afternoon we visited another village, and again had showers of blessings. At night, just as I was preparing to rest, a poor prodigal called on me to say that he wanted salvation. As a sinner he had a very unenviable notoriety. He told me he was a thief and a great sinner;

could *he* be saved? I preached Jesus to him, and, with four or five of my coloured companions, prayed with him. There and then he found peace. But I must not follow our course. Everywhere the Lord worked with us, and every church became the spiritual birthplace of some; four, five, ten, eleven, during each service. We held services in two villages daily, and all sorts were brought to a knowledge of Jesus—members and non-members, young and old, men and women.

On Sunday, August 6th, we held special services at Nakelo. The inhabitants of several small villages were invited to meet me at Namuba, in the large new house of the late Tui (or King) of Nakelo, which was kindly placed at my disposal by the son and heir. We had great difficulty in arranging the seats so as to accommodate those who came; but room was found for all. The house was crammed by a congregation numbering about four hundred. All were seated on the matted floor, except myself; I had a chair, so as to rest myself occasionally. To prevent confusion we sat to sing, except once or twice, when we stood to break the monotony. After a hymn we had silent prayer for five minutes; then singing, and the opening prayer. After hymn having been sung, I preached. Amongst my congregation I had more than eighty Preachers of the Gospel, besides Class Leaders. The Spirit of God spoke through me to these Preachers, and the Native Minister especially was greatly affected at the review of the value in the sight of God of the human soul. After this we had other short sermons, with the singing of select

hymns and many prayers. Soon it was evident that the power of the Lord was present; and when I addressed penitents on the simplicity of the way of salvation, referring to Naaman, the woman that touched Jesus, the blind man calling on the Son of David, the power of Jesus' presence was simply overwhelming. Several found peace with God, but only three openly declared the fact. It was impossible for me to move amongst the congregation, and equally impossible for the people to come to me; so we went on praying, and teaching, and singing, and left the work with the Lord. At noon we adjourned for refreshment, and held an equally interesting service in the afternoon.

Though much wearied with the labour and excitement of the day, yet I thought it advisable to meet the Native Minister and his staff of Local Preachers in the evening in the schoolroom. To about fifty Preachers I there gave an account of several revivals, and urged them to fresh consecration to God.

On Monday we arrived at Naselai, when the congregation was assembled in a disgracefully dirty little church. The town people only numbered about thirty-five. Soon, however, the Master's presence was felt, and I forgot all about the place and fewness of numbers. During a service of three hours thirteen were convinced and found peace. I was amazed. Thirteen out of thirty-five, many of whom were already on the Lord's side, was something more than I expected, and my faith was wonderfully increased. In the afternoon service at another village, twelve declared themselves for Jesus out of a somewhat similar congregation.

On Tuesday morning, at Muana, I had a very small congregation—only ten or eleven adults. Surely, thought I, we shall see no conversions here; yet the Lord Jesus was with us, and the only two unsaved received “repentance unto life.” Five boys also received spiritual life. “Of such,” said I aloud, “is the kingdom of heaven.” In the afternoon eleven out of a congregation of thirty at Vutuvou were brought to Jesus; some of these had been impressed on Sunday.

On Wednesday the answer to prayer was truly marvellous. The congregation numbered twenty-seven, of whom twenty found peace. I never saw anything like it; nor have ever read of such a work as the Lord is here carrying on. After a rest, I went to see a man who has been suffering from a spinal complaint for eighteen months. Never, except during the plague, did I find a more miserable object. We preached Jesus to him in as filthily a hovel as I ever entered. The poor creature on his knees drank in every word. “O,” said he, “I am such a sinner; for an age all I have thought of has been my sins; I was so wicked before I was ill.” But now Jesus came to save him. After instruction I prayed with him, and he believed for salvation. When he found peace, he called out, “O, my heart is so hot!” We left the poor sufferer rejoicing in Christ. In the afternoon we spent a happy season at Tumavia; never was Jesus more visibly present. Twenty-three received salvation out of a very small congregation.

It is worthy of notice that the head chief liberated two villages from work at the Government plantation on account of my wish-

ing to hold services in those villages that day. He said that he was satisfied that the result of our services would be advantageous to the State, as the people were giving up their sins, and there would be less work for the police and the magistrate.

In the evening the Tokatoka Native Minister came to see me. He informs me the work is going on in his section, penitents finding peace every day. Last night seven went to the teacher at Naboyali seeking mercy, and asking permission to join a class. He gave me the names of forty-four who have joined the classes. Praise the Lord!

On Thursday, 10th, we had a good attendance, and twelve declared for Jesus. There were two or three old men who could say nothing for a long time. At last one of them found peace. Another I persuaded to remain with me after the service; his name was George. After instruction and prayer his tongue was unloosed, and he told us he was baptized long ago; truly convinced of sin last Sunday, but now he knew his sins were all “blotted out.” I never saw a greater change from heavy heart and silent tongue to gladness and praise.

On the following Thursday twenty-two out of a congregation of thirty-eight made a profession of faith. All the adults are now on the Lord’s side. In several villages this is the case. This is the Lord’s doing, and it is marvellous in my eyes.

On Sunday, the 18th, I separated the Native Minister from myself, and wished him to hold a service simultaneous with mine. He had expressed his curiosity to know whether any Native Minister could

hold meetings as successful as these. My reply was to urge Thomas Naceba to become fully devoted to his revival work. I reminded him of native workers who assisted me twenty years ago, and twelve years ago, when multitudes were saved, and told him the Lord was the same now as then. Tremblingly he consented to make an effort to-day in this direction by himself with half of the teachers who were helping us. The result

was very satisfactory. Six found peace, and in the afternoon, in another village, more than ten experienced a change. Thus the Lord comforted and strengthened him in the commencement. Altogether, more than forty declared themselves as knowing the forgiveness of their sins this Sunday.

(Want of space prevents the insertion of the remainder of this interesting communication.)

Meeting of the General Committee

ON WEDNESDAY, MARCH 14TH, 1877.

THE REV. ALEXANDER M'AUFLAY, (PRESIDENT OF THE CONFERENCE,)

IN THE CHAIR.

PRESENT:—Rev. G. T. Perks, and John Kilner, (Secretaries,) Rev. B. Browne, G. Bowden, J. W. Greeves, J. Hargreaves, W. Hirst, J. Harvard, Dr. James, E. E. Jenkins, J. Mayer, F. P. Napier, M. C. Osborn, W. T. Radcliffe, Dr. Rigg, D. Sanderson, L. Tyerman, John Walton, Dr. Williams; Messrs. H. J. Atkinson, G. W. Booth, J. Beauchamp, W. T. Eastman, Sir F. Lycett, Alderman M'Arthur, M.P., W. Mewburn, T. W. Pocock, W. Sugden, J. Riley, J. J. Vickers, Greaves Walker. Also, Rev. O. Churchill, M. Riggall, T. G. Selby, J. Richards, and Elkanah Healey, Esq.

1. The Minutes of the last Meeting were read and confirmed.
2. The Minutes of the Finance Committee were read.
3. Resolved,—That the Committee record their sorrow at the death of William Dyson, Esq., of York, who has for many years been a very earnest and liberal supporter of our Missions.
4. Resolved,—That we place on record our unfeigned sorrow at the death of Peter Wood, Esq., M.D., J.P., of Southport, who uniformly evinced deep and generous interest in the Institutions of Methodism, and especially in the great purposes contemplated by this Society. His Christian liberality, profound sympathy, wise counsels, secured for him a name and a place among the best and noblest friends.
5. That the recommendation of the Finance Committee, as to the application of the Rev. L. Capellini, be adopted, on the understanding that the transfer of his services and people, as proposed, shall commend itself to the North Italy District Meeting, and to Dr. Punshon who will attend that Meeting as our representative; providing that the cost does not exceed £20 per month.
6. A letter was read from Dr. Punshon on our Mission Chapel at Spezia, suggesting that the sum of £1,500 as a final grant be made by the Missionary Committee to complete, on the diminished scale, the

Norwood Lower	5	8	0
New Cross	11	8	9
P. of Wales Road	20	0	5
Petersfield	10	0	0
Plumstead Com.	9	5	8
Putney	4	8	11
Pimlico	2	8	9
Penge	27	16	11
Paddington	18	11	4
Peckham	38	5	1
Richmond	46	9	7
Red Hill	102	9	11
Southwark	50	2	11
Southwark Pk.	1	18	5
So. Lambeth	4	8	9
Sydenham	14	18	5
Slough Road	6	19	0
Sevenoaks	26	10	10
St. John's Wood	14	14	0
Thurlo Park	4	0	4
Tunbridge W.	114	9	0
Worthing	33	9	7
Windsor	59	8	0
Walworth	47	17	8
Waterloo Road	6	6	9
Wandsworth	8	14	7
Woolwich	60	18	4
Willesden	17	11	9
	1647	19	4

BEDFORD AND NORTHAMP.

Bed. St. Paul's	94	8	0
Do. St. Mary's	83	11	6
Biggleswade	75	19	10
Luton	101	4	10
Daventry	30	11	8
Market Har.	38	12	5
St. Ives, &c.	23	16	9
Amphill	16	17	2
Higham Ferrs.	19	0	7
Ramsey	24	15	1
Chatteris	13	19	11
Hitchin	22	14	9
Kettering	31	9	9
Oundle	1	16	0
Towcester	46	11	6
Northampton	62	17	6
Newport Pag.	15	16	5
	704	3	8

KENT DISTRICT.

Canterbury	58	7	4
Rochester	62	10	7
Ticehurst	9	0	6
Faversham	47	0	5
Folkestone	14	7	6
Gravesend	44	5	8
Sheerness	26	11	7
Dover	45	10	4
Deal	47	17	0
Tenterden	3	14	0
Ashford	26	7	1
Sittingbourne	58	12	7
Maidstone	24	2	6
	468	7	0

NORWICH AND LYNN.

Norwich	68	4	7
Wisbeach	47	0	8
Lynn	45	16	4
Swaffham	29	16	0
Bungay	86	1	4
Lowestoft	48	5	4
Mildenhall	15	1	3
Methwold	16	6	0
Attleborough	4	11	2
Yarmouth	38	1	8
Bury St. Eds.	1	6	5
Thetford	8	0	6
Downham	8	14	2
Diss	22	7	11
Yoxford	2	11	9
	872	4	8

OXFORD DISTRICT.

Oxford	70	8	9
High Wycomb	60	4	8
Brackley	23	7	7
Newbury	63	4	0
Banbury	217	6	8
Thame	22	14	4
Buckingham	25	7	8
Marlborough	57	1	0
Reading	49	19	4
Wantage	28	11	10
Witney	44	19	0
Swindon	127	10	2
Chipping N.	81	6	1
Kington	21	5	5
Stow-on-Wold	3	16	8
Watlington	22	6	7
Abingdon	50	15	6
	905	6	10

PORTSMOUTH DISTRICT.

Portsmouth			
Green Row	56	10	0
Do., Wesley	49	8	4
Romsey	10	12	4
Winchester	8	11	5
Poole	10	19	9
Bournemouth	32	9	3
Salisbury	37	12	8
Cowes	28	11	5
Newport	114	2	1
Christchurch	6	19	11
	365	17	2

CHANNEL ISLES DISTRICT

Guernsey, Fr.	27	11	6
Do., English	48	17	9
Jersey, French	38	14	4
Do., English	45	17	1
	161	0	8

DEVONPORT DISTRICT.

Devonport	172	11	1
Plymouth			
King Street	54	10	7
Do., Ebenezer	31	2	8
Ashburton	38	2	2
Camelford	34	8	1
Gunnislake	12	17	6

Launceston	11	11	2
Holsworthy	45	18	2
North Hill	59	11	9
Brixham, &c.	22	2	1
Tavistock	55	10	8
Liskeard	23	16	0
Do., 1877	2	2	0
Kilkhampton	59	18	6

628 16 6

CORNWALL DISTRICT.

Helston	86	18	3
Camborne	82	4	8
Bodmin	84	0	4
Newlyn, E.	8	12	1
Penzance	97	10	4
St. Agnes	23	14	4
Scilly Isles	24	18	9
St. Just	45	9	9
Redruth	9	8	10
St. Keverne	23	12	5
St. Ives	89	7	9
St. Columb	86	11	2
St. Austell	185	11	5
Gwennap	49	5	1
Falmouth	80	19	2
St. Mawes	16	16	0
Hayle	85	18	6
Truro	68	11	5
Marazion	10	12	1

871 18 1

EXETER DISTRICT.

Taunton	145	19	4
Torquay	72	11	0
Newton Abbot	8	5	0
District Bal.	860	5	7

1090 0 11

BRISTOL DISTRICT.

King Street	218	9	5
Langton St.	87	19	1
Newport	54	11	2
Stroud	16	16	11
Cinderford	4	14	1
Risca	13	14	4
Pontypridd	6	14	8
Kingswood	8	5	4
Bridgend	20	13	1
Cowbridge	8	6	9
Cardiff Wesley	384	0	2
Do., Loudoun			
Square	149	16	1
Dursley	6	7	5
Tewkesbury	4	14	11
Chepstow	18	4	10
Stonehouse, &c.	80	9	8
Abergavenny	20	10	1
Banwell	14	11	5
Weston S. Mare	79	18	5
Cheltenham	65	5	0
Pontypool	187	0	8
Monmouth	11	9	7
Boss	14	10	7
Thornbury	16	1	2
Gloucester	48	15	8

1486 10 8

BATH DISTRICT.		
Bath	12	12 0
Frome	11	0 0
Weymouth	86	9 0
Bradford	6	11 0
Warminster, &c.	7	16 8
Sherborne	91	18 4
Portland	46	16 8
Shepton Mal.	140	8 7
Midsomer N.	28	17 1
Yeovil	20	15 8
Melksham	69	7 1
Shaftesbury ..	55	8 2
		<hr/>
		522 19 10

SWANSEA DISTRICT.		
Brecon	85	4 6
Builth	22	8 2
Aberystwith ..	6	0 6
Tenby	27	17 7
Merthyr	6	8 9
Haverford W.	90	18 7
Gower	6	11 0
Neath	58	5 7
Aberdare	11	16 8
Swansea	78	18 8
Pembroke	60	4 8
Brynmawr	2	8 4
Llanelli	11	6 7
District	4	19 7
		<hr/>
		417 12 9

SOUTH WALES DISTRICT.		
Aberystwith ..	17	4 5
Tredegarr, &c.	8	12 6
St. David's ..	6	2 6
Swansea	16	11 8
Cardiff	6	1 1
Brynmawr	9	0 0
Cardmarthen ..	15	10 8
Aberdare	8	0 0
Llanidloes	60	16 9
Merthyr	6	0 0
Ferndale	2	17 8
Ystumtuen ..	11	8 6
Machynlleth ..	5	17 2
Lampeter	5	0 0
		<hr/>
		174 2 1

NORTH WALES DISTRICT.		
Liverpool,		
Shaw Street	152	8 6
Do. Chester St.	120	2 8
Llanfyllin	98	8 7
Holyhead	67	4 7
Mold	67	7 7
Pwllheli	50	2 2
Conway	58	14 0
Ocedpoeth	87	14 0
Holywell	46	17 4
Tregarth	69	10 0
District Bal.	101	7 0
		<hr/>
		864 16 0

BIRMINGHAM AND SHREWS- BURY DISTRICT.		
Cherry Street ..	85	5 0
Belmont Row ..	91	8 9
Birm. Wesley ..	121	4 11
Newtown Row ..	125	8 8
Islington	245	7 8
Smethwick	114	17 5
W. Bromwich ..	148	11 4
Wednesbury,		
Springhead ..	163	14 0
Do., Wesley ..	238	15 8
Walsall, Wes. ..	68	6 6
Do. Centenary ..	118	17 11
Wolverhampt. ..	25	18 1
Bilston	66	2 8
Dudley	48	11 1
Tipton	87	16 8
Oldbury	55	1 9
Stourbridge ..	58	18 11
Stourport	26	12 1
Worcester	67	17 3
Bromsgrove ..	11	6 4
Evesham	11	17 1
Redditch	11	14 9
Rugby	29	1 7
Leamington ..	120	10 8
Hinckley	21	18 6
Nuneaton, &c. ..	52	18 0
Shrewsbury ..	59	0 8
Madeley	58	8 2
Dawley	40	7 2
Wellington ..	61	6 8
Ketley Bank, &c. ..	48	0 8
Ludlow	12	14 6
Kington	10	0 5
Bromyard	7	18 2
Knighton	9	17 10
		<hr/>
		2514 15 5

MANCHESTER DISTRICT.		
Oldham Street ..	85	9 2
Cheetham Hill ..	64	12 0
Regent Road ..	205	19 8
Gt. B'water St. ..	108	11 5
Radnor Street ..	81	19 0
Gravel Lane ..	122	15 9
Oxford Road ..	28	13 1
Irwell Street ..	96	8 6
Altrincham ..	120	16 2
Stockport, N.	286	19 8
New Mills	92	14 7
Oldham Wesley ..	84	8 1
Do., Manch. St. ..	179	1 2
		<hr/>
		1508 2 10

BOLTON DISTRICT.		
Bridge Street ..	104	12 0
District Bal.	564	6 7
		<hr/>
		668 18 7

ISLE OF MAN DISTRICT.		
Ramsey	115	8 8
Castletown ..	38	19 9
Peel	93	6 8
Douglas	52	14 4
		<hr/>
		295 8 7

MACCLESFIELD DISTRICT.		
Macclesfield ..	84	13 8
Buxton	87	8 0
Uttorchester	16	14 9
Congleton	117	8 0
Alderley Edge ..	5	5 5
Sandbach	19	18 6
Burslem	23	18 6
Whaley Bridge ..	21	19 0
Newcastle	31	0 0
Longton	82	4 0
Leek	88	14 5
Alderley Edge ..	1	14 6
M. Drayton ..	17	19 9
Cheadle	64	12 10
Hanley	154	17 10
Wetton	4	15 8
Stafford	78	10 11
Newcastle	46	9 1
Northwich	102	15 6
Crewe	15	6 5
Nantwich	126	2 0
		<hr/>
		1041 18 4

EDINBURGH AND ABERDEEN DISTRICT.		
Edinburgh	71	12 5
Glasgow, St.		
Thomas's ..	85	17 7
Do., Cathcart Rd. ..	77	6 6
Do., John St.	58	1 11
Do., Gt. Well- ton Street ..	87	6 1
Arbroath, &c.	8	9 4
Dundee,		
Ward Road ..	16	2 0
Dumbarton ..	2	15 10
Inverurie	15	4 8
Peterhead	9	2 11
Inverness	28	4 4
Airdrie	28	14 8
Leith	17	4 0
Kilsyth	8	11 0
Wallacestone ..	4	1 5
Greenock	55	8 8
		<hr/>
		468 17 11

LEEDS DISTRICT.		
Brunswick	151	19 9
Oxford Place ..	112	0 4
Headingley ..	48	17 9
Wesley	35	0 11
Wakenfield, &c. ..	12	16 10
Dewsbury	21	6 4
Pontefract	111	14 10
Armley	116	17 1
Knarborough ..	15	7 2
Pateley Bridge ..	23	0 0
Cleckheaton ..	63	14 0
Birstal	65	2 6
Woodhouse G.	82	0 4
Batley	14	1 2
Yeaden	64	16 8
Morley	1	1 0
		<hr/>
		889 16 8

ZETLAND ISLES	45	16 6
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LIVERPOOL DISTRICT.

Liverpool,	
Brunswick...	185 16 0
Do., Cranmer	140 15 10
Do., Wesley ..	68 18 4
Do., Grove St.	238 14 7
Waterloo	95 7 5
Birkenhead ...	59 6 11
Seacombe	20 10 7
Chester	146 1 0
Do., for 1877..	100 0 0
Mold, &c.	47 5 9
Carnarvon, &c.	14 6 5
Rhyl	16 17 7
Holyhead	5 10 5
Wrexham	52 7 7
Oswestry	23 4 7
Whitchurch ..	8 8 0
Warrington ...	28 18 9
Buncorn	65 12 11
Frodsham	28 4 10
Do. for 1877 ..	25 11 6
Widnes	28 6 10
St. Helen's, &c.	94 10 0
Southport	75 9 2
Ormskirk	44 18 0
Preston Lune St.	57 18 8
Do., Wesley ...	69 4 8
Chorley	62 0 0
Blackpool	25 10 6
Garstang	16 3 0
Lancaster	68 9 11
Newtown	22 8 8
Walshpool	52 0 9
Newtown	17 8 10

1985 12 2

HALIFAX AND BRADFORD.

Huddersfield	
Buxton Rd.	35 1 10
Do., Queen St.	42 8 6
Manningham ...	75 5 8
Green Hill	21 4 1
Low Moor	41 2 6
Kirkgate	37 11 6
Eastbrook	75 8 10
Stainland	17 12 6
Denby Dale ...	20 15 8
Holmfirth	38 2 7
Skipton	46 4 9
Settle	15 5 8
Haworth, &c.,	80 13 7
Great Horton	207 2 1
Bingley	68 14 2

817 8 6

LINCOLN DISTRICT.

Lincoln	187 18 9
Sleaford	58 6 0
Louth	148 11 2
Bourne	51 17 2
Wainfleet	18 14 7
Boston	154 14 7
Market Rasen .	14 17 8
Horncastle	40 2 7
Spalding	25 10 0
Spilsby	99 5 2

789 17 5

NOTTINGHAM AND DERBY.

Nottingham, N.	78 18 10
Do., South	280 18 5
Castle Den ..	76 0 0
Matlock	30 0 0
Ashby-de-la-Z.	125 18 11
Burton	82 9 6
Derby, Green H.	84 1 2
Melton Mow...	180 0 4
Grantham	25 1 11
Ilkestone	73 1 5
Ashbourne	22 4 2
Southwell	75 1 4
Belper	44 0 6
Peterborough	60 16 10
Matlock B....	17 10 10
Oakham	4 8 7
Leicester, Hum-	
berstone Rd.	44 18 10
Do., Bishop St.	98 11 5
Loughborough	62 6 2
Stamford	68 18 11
Mansfield	15 14 1
Newark	118 8 11
Ripley	28 0 8
Woodville	5 5 8

1567 7 5

HULL DISTRICT.

George Yard ..	92 4 9
Waltham St...	85 16 7
Thornton St...	16 5 7
Do., for 1877..	80 10 1
Brigg	62 18 9
Patrington	110 17 1
Bridlington ...	155 18 7
Goole	6 13 4
Epworth	34 6 7
Snaith	24 9 9
Gainsborough	28 19 8
Barton	49 1 9
Do., for 1877..	106 4 0
Caistor	47 8 7
Howden	25 12 2
Grimshy	18 0 8

959 17 11

WHITBY AND DARLINGTON.

Whitby	29 6 10
Do., for 1877 ..	60 0 9
Darlington	196 18 8
Stockton	127 10 6
Stokesley	50 0 0
Guisboro' &c...	5 4 8
Hartlepool ..	56 9 10
Middleham	1 0 0
Lofthouse	9 2 0
Stokesley	23 19 2
Bedale	69 10 2
Middlesboro' ..	125 11 1
Maasham	29 14 4
Barnard Castle	8 16 10
Ep. Auckland ..	26 1 6
Spennymoor ..	12 8 8
Crook	41 6 8

942 9 11

SHEFFIELD DISTRICT.

Brunswick	144 6 0
Carver St.....	87 12 5
Ebenezer	95 0 0
Norfolk St. ...	16 4 9
Bakewell	45 8 5
Doncaster	88 7 11
Wath	49 18 1
Chesterfield ...	52 2 2
Thorncliffe	78 15 2
Worksop	47 13 4
Retford	118 0 5
Rotherham	58 17 4
Barnsley	94 0 4

971 1 4

YORK DISTRICT.

York Juvenile	80 12 0
Tadcaster	118 11 11
Pocklington ..	59 6 6
Scarborough...	182 12 6
Sherburn	62 10 8
Filey	88 8 0
Pickering	20 18 4
Thirsk	81 8 7
Ripon	12 19 5
Salby	35 15 5
M. Weighton ..	2 18 6
Malton	12 18 8
Northallerton	10 18 4
Helmley	87 3 6
Kirby Moors...	28 15 4

630 6 10

NEWCASTLE DISTRICT.

Newcastle, W.	447 14 8
Do., East	235 14 2
Do., Brunswick	6 3 9
Sunderland,	
Sans Street...	188 1 5
Durham, &c...	21 8 5
North Shields	44 10 11
Wolsingham ..	42 10 0
Shotley Bridge	28 5 0
South Shields	68 12 9
Gateshead, High	
West Street	91 18 9
Do. Bensham R.	99 7 5
Wolsingham...	87 9 8
Houghton-le-S.	88 8 7
Alston	40 17 8

1435 12 4

CARLISLE DISTRICT.

Carlisle	78 13 1
Ulverston	59 1 5
Penrith	44 4 6
Cockermouth...	23 7 11
Maryport	20 11 2
Appleby	18 12 7
Barrow	36 2 1
Whitehaven ...	118 14 1
Kirkoswald, &c.	1 6 11
Brampton	20 8 7
Dunfries	7 16 5
Sedburgh	7 9 9

421 8 6

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 12th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

E. T. E.	500	0	0
Legacy of John Shardalaw, Esq., late of <i>Beccles, Suffolk</i> , Mrs. Charlotte Shardalaw, G. Lamb, and J. Horne, Executors, £200 less duty, &c.	179	10	0
Joseph Garraide, Esq., <i>Coventry</i> , (Donation,) by the President of the Conference.	100	0	0
Legacy of Mrs. Elizabeth Simpson, of <i>Armley, Yorks.</i> , James Hargrave, Esq., surviving Executor, £100 less duty	90	0	0
Legacy of Mrs. Sarah Henwood, late of <i>Hull</i> , Messrs. E. L. Cook and J. T. Tenney, Executors.	77	5	11
A Friend, February 24th	50	0	0
Legacy of Miss M. A. East, of <i>New Wandsworth</i> , Mrs. E. East and Mr. E. T. East, Executors	88	15	9
George Brooke, Esq., <i>Huddersfield</i>	21	0	0
Mr. John Rae, <i>Mincing Lane</i> , for the Italian Evangelical Military Church.	10	0	0
Mr. H. Rutledge, of <i>Aughmahoo</i> , for Spain, by Rev. T. Foster, <i>Castlederg, Ireland</i>	10	0	0
Legacy of Mrs. Mary Brocklehurst, relict of the Rev. W. Brocklehurst, Miss A. Brocklehurst, Executrix	10	0	0
Mrs. Howard, <i>Brerston Hall, Congleton</i> , (Donation)	10	0	0
Bromley (<i>Kent</i>) Juvenile Association, towards training, &c., of Native Teachers in Fiji, by Mr. Hodder	6	0	0
Rev. G. T. and Mrs. Perks	5	5	0
Young Men's Missionary Association at Messrs. J. and R. Morley's, 18, <i>Wood Street</i>	5	0	0
Mrs. Hoole, sen., <i>Hornsey Lane</i>	5	0	0
Mr. Thomas Boney, <i>St. John's Street Road</i> , for 1877	5	0	0
Rev. Dr. Kessen, towards the Rev. G. W. Sawday's School, at Coong-hul, <i>India</i>	5	0	0
Rev. F. E. and Mrs. Toyne, and Family, <i>Bournemouth</i> , by Rev. E. Workman	4	4	0
Part Proceeds of Missionary Boxes in the Sunday School at <i>Croix, Boudaia, France</i> , by the Rev. C. Faulkner	8	18	6
A Thank Offering in remembrance of all the way the Lord has led us Ditto, for the mercies of the past year.	2	2	0
Of Thine own have we given Thee	2	2	0
In Memory of loved ones in heaven	2	2	0
A Cheerful Giver	2	2	0
Mr. F. Monteith, <i>St. Germain en Laye</i> , towards Signor Capellini's work among the soldiers in Rome, 50 francs	1	19	8
Mr. W. Roberts, <i>Kensington</i>	1	10	5
Mrs. Sayce, <i>Redland, Bristol</i> , in remembrance of kindness shown to her beloved son at Cape Coast, by Rev. W. West, 10s.; Miss Cartwright, <i>Torquay</i> , Ditto, 20s.	1	10	0
Mr. George Pitt, <i>Winkfield, Bracknell</i>	1	1	0
Mrs. Archibald Bishop, towards Signor Capellini's work among the soldiers in Rome	1	0	0
Mrs. Hazlewood, towards Signor Capellini's work among the soldiers in Rome	1	0	0
The wish of a beloved mother recently deceased.	0	10	0

A List of Christmas Offerings and Juvenile Associations we hope to insert next month.

Total Receipts of Contributions and Remittances announced on the Notices this month amount to £30,918. 8s. 7d.

WESLEYAN MISSIONARY NOTICES



THE REV. SAMUEL LEE LINDO.

MAY, 1877.

LONDON: WESLEYAN MISSION HOUSE.

PRICE ONE PENNY.

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SPECIAL NOTICE.

All Letters and Communications on the Business of the Society are to be addressed to the General Secretaries, Wesleyan Mission-House, Bishopsgate Street Within, E.C. All Drafts, Cheques, and Post-Office Orders remitted to the Mission-House are to be crossed, and made payable to the Rev. George T. Perks, the Deputy Treasurer. Post-Office Orders should be on the Chief Office, London.

**** It is requested that all Cheques, Post-Office Orders, &c., be crossed to the CITY BANK.*

Wesleyan Missionary Notices.

MAY, 1877.

THE general tone of recent communications from the fields occupied by the Society's Missionaries is that of real encouragement. In some places we have toiled long, and glorious have been the results. In others the success has not been commensurate with the labour bestowed; but the work is the Lord's. Our duty is to sow, and if another generation reaps, all will be well, for souls will be gathered in. Schools and Native Agency is still the want of the day, and to both of these the Committee look for yet further success. The older Missions in India, in Africa, and in the West Indies, as shown in the following letters, are steadily advancing. The letter from British Guiana, and that from our Native Minister, Mr. Dwane, will be read with special interest. The list of Christmas Offerings and Juvenile Associations on the last pages, amounting to more than £21,000, will surely encourage our young friends in their work.

THE REV. SAMUEL LEE LINDO

Is a native of Grenada, and is twenty-eight years of age. He was brought under the influence of the Word and Spirit of God and was savingly converted when he was sixteen years of age. He soon felt that he was called to preach, and being kindly and judiciously assisted in his studies by his Superintendent, the Rev. W. Cleaver, he offered himself as a candidate for our work, and was accepted by the Conference of 1868. He laboured in Tobago four years with great diligence and acceptance, and greatly endeared himself to his Superintendent and colleagues, and to all our Societies and people there. He is now labouring in St. Vincent's, and, among other things, is devoting much time to the erection of a new stone chapel at Chateaubellair, where he resides.

INDIA.

MYSORE DISTRICT.—*Extract of a Letter from Rev. C. H. Hocken, dated Mysore City, February 8th, 1877.*—OUR District Meeting is just over, and Mr. Haigh and myself are re-appointed to this Circuit. We are in excellent health, and of good heart, and resolved to devote ourselves with all our power and in downright earnest to our work.

This year we have determined on making a change in a direction which will, I am sure, meet with your hearty approval. Formerly the Native Church, though under my care, had no special pastor. The eighteen adults baptized last year raised the number of souls in the Native Church to about one hundred and fifty: so we think the time has fully come for our people to take some practical step towards self-support, and we have made Manuel, our Native Minister, pastor. He will have entire charge of the Native Church, and will spend his time in visiting from house to house, catechizing the young, meeting classes, and other pastoral duties. The people seem to like the idea very much, and promise even in this famine time to raise nearly a third of their pastor's allowance. I think unmixed good will be secured by this arrangement. Our people will feel and see the object for which they are giving; it will create a feeling of independence and point the way to entire self-support. Moreover, by dividing the work, time and labour will be saved, and the Catechist and myself set free to devote our efforts to vernacular schools, preaching in the streets and villages, and other branches of Mission work.

We have in the city three large girls' schools, in which are three

hundred and fifteen girls, and, besides, there are tempting openings in many directions for Zenana work. It is impossible for Mrs. Hocken to do all this: to attempt it would be a short way to the grave. And yet if any work wants doing well, it is that among those affectionate, handsome girls; it is earnest, loving work among the wives and mothers of the Hindus.

We want help for Mysore at once: this was felt very seriously at the District Meeting. Why is it that the old Missionaries, who were able to preach in Canarese before I became an Exhorter, and others who have left us more recently, never come back? Missionaries return to Ceylon, Madras, and China, but they don't return to us. Why? One old veteran is a host in himself. Would that we could see their faces once more!

You are already aware that all the country between Madras and Bombay, including the table land of Mysore and the dominions of the Nizam, is famine-stricken. In the city of Mysore and the south-western parts of the province the pinch of the famine is not so tight. Here we have water for three months, and a sufficient quantity of grain for the present; but, because of the scarcity in other parts, the poor can hardly buy enough to keep themselves alive, and numbers are driven to eat roots and raw cucumbers, and such things, with the usual result—cholera and other bowel complaints. The Government is organizing huge relief works, and private charity is active, but, with all, the sufferings of the poor must be dreadful. The Government Astronomer in Madras.

predicts another scanty rainfall this year; if this turns out true, I am afraid we shall have to emigrate to the temperate zone. We are sweltering here under a cloudless sky, with the ground parched and cracked, and every living thing gasping for breath, and in the midst of this we have reports from home of huge floods, cities submerged, people's furniture floating about, and other such things, from incessant rain. If we could only have half the rain you are getting, our faces, and the faces of all around us, would shine from excess of joy!

MYSORE DISTRICT.—Copy of a Letter from the Rev. J. C. W. Gostick, dated Toomkeor, November 9th, 1876.—Some time has elapsed since I last wrote, and I trust you will pardon my long silence. It has been caused mainly through the pressure of work, which allows of but scanty leisure for correspondence. My experience is that the longer one is in the Mission field the more work he finds to do, and it will be more and more so in the future, for the work is extending on every side. But it is blessed, soul-inspiring toil, and daily I am increasingly thankful that "unto me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

I am glad to say that this Circuit is, on the whole, in a prosperous state, and the outlook is most hopeful. The work here naturally divides itself into two divisions, which may be termed "town work" and "country work." The Circuit is in fact a large country one, with Toomkeor as the Circuit town. The chief features are a rising church, schools, wide scope for

operations, villages innumerable, congregations everywhere, favourable openings for schools, vast tracts of country ready for the sower's seed, and some bright spots awaiting the reaper's hand. But the labourers are few! I do the utmost that I can, but it is a physical impossibility to keep abreast of the claims coming in from all parts. There were far more men in the District when the work had not assumed such dimensions. A glance at the Reports of the last ten years will show you how the work has advanced, and how genuine and reasonable is the cry of the Mysore brethren for reinforcements. I trust that our good people in England will see to it, that as the work advances—as fresh fields are brought under Gospel influence—the glorious work shall not languish for lack of labourers. "The Mysore for Christ," "Men wanted!" Let the cry ring forth throughout Methodism, and by God's grace many will be the responses, "Here am I, send me." As regards the town work, it is going on satisfactorily. The members are, with few exceptions, growing in grace; the schools for both sexes are well attended; and, above all, the work manifests signs of "life." To illustrate this I will just mention two incidents which are full of encouragement. The first refers to your old station, Coonghul. We have been enabled to send a Native Agent there, and we have unmistakeable signs that the seed sown there in former years is not lost, but will yet germinate. It is pleasing to see how glad the people are that we have commenced operations, and how much they remember of previous teachings by Missionaries who have joined the

Church above. The seed of the Gospel has inherent qualities which defy time, place and circumstances to deteriorate it. This leads me to the second incident. Upwards of twenty-five years ago a man from a village in this neighbourhood went to the annual feast at Goobbee. There he heard the Missionary preach and received some tracts. The seed lay in the man's heart, and twenty-five years after he came to Toomkoor and inquired if the "tall padre" he had seen at Goobbee feast years before was still there. He was told to the contrary, and brought to the Toomkoor Mission house. In course of time he was baptized, and called "Gnanasanjiva." This year I had the pleasure of baptizing his wife and two sons, and they are now a thorough-going, consistent Christian family. During this year I have visited his village several times, also sent him some months ago to commence a small school there, so that the children of the placemight grow up with a know-

ledge of the Gospel. In the village during my visits I found that many, through Gnanasanjiva's teaching and the leading of the Spirit, were not far from the kingdom of God. We talked faithfully with them, and at last they determined to become Christians. Two weeks ago Mr. Roberts and I went there on the Saturday, and on the Sunday morning, in our little tent pitched amongst the raggi-fields, we held a service, and seven ryots witnessed for Christ and were baptized. Some of these ryots are the chief men of the place, well-to-do farmers. They have houses and lands, betel and cocoa-nut gardens. They are real "wokkaligara makkalu." A Catechist has been sent, and by God's blessing we shall doubtless have many more coming out from heathenism. The nucleus of a noble Church is formed. I must now conclude. My letter has transgressed its due length, but I trust this incident will be encouraging and reassuring to all who have an interest in Mission work.

SOUTH AFRICA.

CAPE OF GOOD HOPE DISTRICT.
—*Extract of a Letter from the Rev. H. Tindall, dated Khamiesberg, December 15th, 1876.*—BEFORE the close of the year, I must send you some particulars of our work here during the last few months. We left this Station on the 20th of June to proceed to our winter quarters at Bethel. Just as I had finished packing our waggons, I received a message from our Teacher, who had preceded us, advising me not to move, as the reservoirs at Bethel were nearly empty; but I resolved to run the risk, trusting that Providence would provide for our necessities.

Before many days had passed, we were favoured with fine rains, which filled the dams, and supplied us with the precious element during the whole of our stay. We found the house at Bethel in a very dilapidated state, and much too small for the requirements of a large family, so that our residence there proved a time of much discomfort, especially as several of us suffered for weeks from the virulent influenza which has, during the year, prevailed through the whole Colony. The redeeming feature of the case, however, was that we had our people around us, and the congregations and attendance at the

schools were good. For six weeks we had been left on the Station with only a score or two of people. In a fortnight the attendance at public worship was reduced from three hundred to fifty, and at the day school from one hundred and ten to six. This dispersion of hearers and scholars is one of the greatest discouragements to which a Missionary can be subject. In this country, however, it is unavoidable. The people must either disperse or starve. Were they a more provident race, and less fond of a nomadic life, the evil might, to some extent, be reduced. It has grieved me to see that many of them seem much more ready to leave the neighbourhood of the Missionary than to return; but this may be in part accounted for by the pressure of temporal necessities, rather than be attributed to non-estimation of religious privileges. I had often pictured to myself the dismay and grief with which Ministers in more favoured regions would witness their congregations scattering in all directions, and had begun to deplore my fate, when I received some comfort by a sigh wafted to me from a Brother near Cape Town yearning for "a lodge in some vast wilderness," and coincident with that a plaintive congratulation on "the rest to nature, the easy-going patriarchal life of the Khamies Mountains," from a Brother who had just closed three years of arduous and successful service in an important English Circuit. So I must not complain, especially as this year has contrasted favourably with many former ones, the seasons having been more propitious, and the people kept tolerably well in hand for eight months out of twelve.

During the month of May, the Deputy Government Inspector of

Schools paid us a visit, but there was no school to inspect, the people having just left the Station to commence ploughing. This is the second time he has come on a fruitless errand. I hope it will not occur again, lest it should endanger our grant. Had he come a month earlier, I have every reason to believe that he would have been pleased with the state of our school.

At Bethel, I was able to secure more time for strictly pastoral work, being there, to some extent, free from the numerous secular matters which press so heavily on me at Lily Fountain. Our regular routine of work was, two Dutch and one English service on the Sabbath, a service on Wednesday, and a prayer-meeting on Friday evening, with school for adults and singing classes on other evenings of the week. We had also public exposition of the Scriptures, catechizing, and prayer every morning at eight; my colleague devoting a great part of his time to the instruction of his native pupils. I am thankful to say that we had often reason to believe that our labours were not in vain. Many came from a distance every Sunday to be present at the services, and great attention was paid to the preached word. It was pleasing to see, after the Sabbath services, people met in groups to converse about the sermons they had heard, and to find that some treasured up the truth in their hearts.

On the 27th of August it was my privilege to baptize three women, and to recognise four others publicly on their reception to full membership; and again on the 1st of October, to baptize six, and to receive four. It would have been more encouraging if we had realized like success among the men, but I am sorry to say that but few of

them manifest much interest in spiritual things or desire for the salvation of their souls. Many I fear are Gospel-hardened, and their minds are wholly occupied with the cares of this world. Not a few are backsliders and prove stumbling-blocks to those who have never known Christ. We need a special outpouring of the Holy Spirit, to shake and revivify these dry bones. I trust the time may soon come when we shall hear from many the cry, "What must we do to be saved?" instead of that which is so common, "What must we eat, and what must we drink, and where-withal must we be clothed?" The latter inquiries we are literally expected to answer almost every hour of the day. Owing, I suppose, to the famines of former years, it has become so much a custom to look to the Missionary to devise means for the people's subsistence, that many have looked astonished, when in the impatience of my soul I have exclaimed, "When are you coming to ask how you are to obtain the bread that perisheth not, and the water springing up into everlasting life?"

On the 28th of August we held our annual Missionary Meeting. Several interesting and effective addresses were delivered by Namaqua speakers, and liberal contributions were promised by a few. The attendance, however, was not large, and did not come up to my expectations. Some of the poorest seemed most liberally disposed. Among others, an aged woman who has for many years been blind, who has been deserted by her husband, and left with an invalid daughter, came to me after the meeting, and told me she had no property left but one house, and begged

me to hire it for some purpose when I might require one, in order that she might have something to give to the Missionary cause. Since that time both the woman and daughter have died, and with dying breath she charged her surviving children to see that I got the house, and that her Missionary subscription and her last ticket money were paid. I have full confidence that she now beholds the Saviour with unclouded eyes.

Since my arrival in this Circuit, I have been much interested in our work among our fellow-countrymen at the copper mines. During the latter half of this year, I have visited those regions thrice. Ookiep the principal seat of mining operations, where there is one of the richest copper mines in the world, is about seventy miles distant from this Station due north. A journey thither would be less formidable but for the fearful state of the roads, and the barren, waterless, and almost uninhabited region through which one has to pass. During the winter months, along the route from Bethel, the country wears a more pleasing aspect, being covered with verdure and flowers, but in summer it is shorn of all loveliness and presents a scene of rugged barrenness and desolation. On the 10th of August I left Bethel, and passing through Bowe's Dorp, where the Dutch Reformed Church of Namaqualand has been built, and Springbok, the seat of magistracy, where there was formerly a rich mine, but which is now almost a deserted village, arrived at Ookiep on the evening of the following day. All the homesteads along my line of road were unoccupied, their proprietors having gone to other portions of

their farms, where they spend the winter in mat huts, so as to save the pasturage for the summer.

On Saturday afternoon, I attended the annual feast which the Methodist miners give to their Sunday school. They have gathered about ninety children and adults in this institution, about half of whom are Europeans, and the rest natives. Had they a larger room at their disposal, the number might be doubled or trebled, but it is kept down by lack of accommodation. After the children had enjoyed the good things which had been liberally provided for them, a public tea-meeting followed. To accommodate all who came, the tables had to be relaid twice. In the evening a meeting was held, at which several earnest and interesting speeches on Sunday school work were made, though every speaker seemed to find the transition easy to the theme of most interest to all,—the necessity of having a Minister to reside among them. I could only urge them to work on in hope, as I had not then any idea whether their appeal to our Committee would meet with a favourable response. One of the mining captains is a man of great musical taste and attainments, and, having organized a band and choir, conducts the singing at the public services. We were favoured during the evening with the performance of several select pieces, which gave much additional interest to the proceedings. On the following Sabbath, I preached twice in English in the Episcopal church, which the Minister leaves at our disposal on the occasion of our bi-monthly visits, taking the opportunity to preach at other mining stations. I had overflowing congregations, who

listened attentively to the Gospel message. I also held a Dutch service, which was attended by only a few of the two thousand natives who are living around the mine in heathenism and sin. These will only be reached by visitation and open air-preaching. Before the service of the day I gave tickets to the members of Society. Hitherto many belonging to other Methodist bodies in England had declined to take pledges of membership from us: but I was glad to find, on this occasion, that most, if not all such persons had resolved to unite with us, and to adopt our discipline. At the early morning class I had fifteen stalwart Cornishmen, who seemed to be full of earnestness about their own salvation, and zeal for the good of others.

On the 22nd of September I paid another visit to Ookiep, and held the usual services. I had to prolong my visit beyond the ordinary time, in order to be present at the dedication of a new church at a neighbouring station of the Rhenish Society. The structure is the finest in Namaqualand, being built of stone, with a commanding tower and spire, and after a very neat design, at a cost of £1,800. The Missionary, Mr. Donges, had immense difficulties to contend with, but they have all yielded to his indomitable energy and perseverance. The services held during the day were of a most impressive nature. The proceedings in Dutch were conducted chiefly by the Rhenish brethren themselves; but, as there was a large attendance of English friends from Ookiep and Springbok, I was requested to preach for their benefit. In the evening a public meeting was held, at which our choir from Ookiep attended, and

surprised the natives greatly by their skilful performances. The collections during the day amounted to £72, a large sum in such a poor country as this. I had the pleasure on this occasion of meeting Mr. Weber, the German Missionary who now occupies our old Station, Nisbet Bath, and who formerly succeeded my late honoured father at Elephant Fountain when we gave up our Missions in Damara-land to the Rhenish brethren. It was very pleasant to converse with him about persons and scenes with which I had been so familiar during the years of my boyhood and youth. Mr. Weber has just commenced to build a large new church at Nisbet Bath. I was glad to learn that our old Station at Elephant Fountain, from which, owing to the ravages of small-pox and war, the German Society had been for a time compelled to retire, had been again re-occupied. Many of us deeply regret that our Society gave up their work in that country. Now that such important discoveries are being made in Central Africa, Damara-land, with its fine harbour, Wal-wisch Bay, would have afforded us an excellent base for operations in the interior. But I must not dwell on that topic, as it awakens too many painful reminiscences. We may rejoice that our German brethren are occupying in force fields which our financial embarrassments of former years led us to abandon. I occasionally see some of our old members, who assure me that, well as they are cared for, our departure from them is still deeply deplored by numbers who remember the grace that was ministered to them, and who miss the privileges they enjoyed in our Class and Prayer meetings.

On my return from Ookiep I spent an evening at Bowe's Dorp, where I was hospitably entertained by the Minister of the Dutch Reformed Church. His parish is of vast extent, and his parishioners live so wide apart, that it is only on sacramental occasions, once a quarter, that he has a fair congregation. At the time of my visit sixty waggons had arrived, and their numerous occupants were encamped on the plain in tents and behind bush screens, presenting a picturesque sight. At the Minister's request I preached in the church. This proceeding would, a few years ago, have awakened a furious outburst of indignation, the prejudice against Missionaries having been of a most determined nature. One farmer to this day refuses to enter the church because Missionaries were invited to assist at the ordination of the present Minister. But this feeling is happily dying out, and I was informed that my having been asked to preach had given almost universal satisfaction.

We returned from Bethel to this place, and right glad we were to get back to our mountain home. Here we have one of the most salubrious climates in the world, and, compared with Bethel, much to make up for disadvantages inseparable from life in Namaqua-land.

Having heard from Mr. Hardey that Mr. Cliff, who is to be stationed at the copper mines, had arrived in Cape Town, I left home again for Ookiep on the 18th of November, and was away seventeen days. I arrived at Ookiep on the 15th, and having, through the kindness of Mr. Carson, the mining company's manager, obtained a free ticket along the line, proceeded

to Port Nolloth. The company have laid a single line of rails from that harbour to their principal mine, a distance of ninety-three miles. They have had considerable engineering difficulties to surmount in bringing the line over mountain passes and through a rugged country, but skill and capital have, as usual, won the day. Steam power, however, is not used, on account of the scarcity of water and cost of fuel. The cars are dragged by relays of mules, at the rate of eight or ten miles an hour, and for a distance of thirteen miles on the down journey they run by gravitation at rather an alarming rate, immunity from serious accidents depending wholly on the efficiency and management of the brakes. At the several stations along the line there are a number of Europeans, and encampments of natives, who are destitute of religious privileges, or have only a very occasional visit from a Minister. I felt most for the plate-layers, who live in almost complete isolation. They are chiefly Cornishmen, engaged for a term of three years, whose wives and families are in England. They complain bitterly of the loneliness and privations which they have to endure. During the afternoon that I passed along the line a heavy thunder rain fell, and washed away two of the principal bridges. The first not being a total wreck, we managed to cross by dragging our carriages over and sending the mules through the stream; but at the second we had to sit a great part of the night in the cold and rain, until a trollie was fetched for us from the next station.

I spent Sunday, the 19th, at Port Nolloth. A delay having occurred with the steamer, Mr. Oliff had not

arrived, so I had all the work to myself. There is a considerable European population at Port Nolloth. The company has extensive stores and depots, and there are also large establishments belonging to others. There is a resident Magistrate and Collector of Customs with his staff, and a Minister of the Church of England. Some months ago a number of Methodists procured a room from the company's agent, and fitted it up for a chapel in a really elegant manner. One who had been a Local Preacher in England commenced regular services, since which the work of God has prospered among them. On hearing of Mr. Cliff's appointment they held a meeting, and got up a guarantee list for £70 per annum, so as to be in a position to claim a share of his services. I was most pleased with the energy and spirit of the people at this place. They have organized a Sunday school quite on the English model, which upwards of eighty children attend. I have seldom seen a school where better order is preserved, or where the teachers seem more interested in their work. The number of persons meeting in Class is still small; but, as the cause is still in its infancy, we may hope many will yet be added. The pecuniary sacrifices which the people are prepared to make in order to secure religious privileges, show that they value them.

Mr. Cliff not having arrived on the morning of the 21st, I returned to Ookiep, spending a day with an old friend, the Rev. Mr. Brecher, at the German Mission Station, Steinkopf, where he has now laboured thirty-three years. During such a term of uninterrupted service at one place much may be ac-

accomplished by a man of energy and devotion. Such has been the case in this instance, and Mr. Brecher is able to point with just satisfaction to what he has succeeded in doing. I was invited to address such of the people as were on the station at six A.M., the hour when his week-day services are held.

On Saturday, the 25th, I had the pleasure of welcoming Mr. Cliff to his new sphere of labour, to which I should judge he will be found well adapted. On the following day our congregations were excellent: in the evening many could not find room in the church, and had either to stand outside or leave. The building, which has been placed at our disposal for regular religious services, is, I am sorry to say, far too small. Want of accommodation will be one of the chief obstacles in the way of progress and extension.

On the following Monday Mr. Cliff and I waited on Mr. Carson, to ascertain finally what assistance we might expect from the company towards the prosecution of our work. Our appeal for an increased contribution in aid of the Minister's salary does not appear to have met with success, and in consequence of the limited accommodation which is available for the company's own employes, Mr. Carson could not at present hold out any hope of being able to provide Mr. Cliff with rooms at Ookiep, though he offered to place a house at Springbok at his disposal free of charge. As no lodgings could be found in any private family at Ookiep, we were under the necessity of accepting this offer, though it will involve much inconvenience to Mr. Cliff, and operate, I fear, unfavourably to the infant cause. Springbok is

six miles from Ookiep, and not much is to be done there. The company pay the salary of the Chaplain in full, and contribute £25 per annum to our funds, but decline to do more. They have had several applications for increased help, not only from ourselves, but also from the Bishops of the Anglican and Roman Catholic Churches, and from the Missionaries of the Rhenish Society, which they have not entertained. Mr. Carson agreed to give Mr. Cliff a free pass to and from Port Nolloth, whenever he might have to visit that place.

We met the Local Preachers, Leaders and Stewards, who will form a Quarterly Meeting of the new Circuit, in order to place before them our views of the steps which we thought ought to be taken for its proper management. As the Port Nolloth friends are prepared to contribute so generously towards the Minister's support, I recommended that he should spend at least two Sundays out of five at the Port. This was thought by some rather too large a proportion. I hope, however, that arrangements will be made which will satisfy all parties, and conduce to the welfare of all the places concerned. The people seem sanguine that they will be able to raise the Minister's salary in full. I hope their anticipations will be realized, though it would have been a great relief to them if a little more support had been extended to them by the company. I expect they may require a little aid from you towards the purchase of such furniture as may be required for Mr. Cliff's immediate wants. I trust you may hear encouraging reports from this quarter.

On my way home I visited our

out-station, Norap, where I was met and assisted by Mr. Roper. The people here are again suffering from an almost total failure of their harvest. They are thereby reduced to a state of great destitution, and find the utmost difficulty in paying their teacher's salary or contributing to our Circuit funds. I believe they would, if they could, do all that might be required of them.

But I must close this lengthy communication, which will, I fear, have tried your patience.

GRAHAM'S TOWN DISTRICT.—*Extract of a Letter from the Rev. J. M. Dwane, dated Port Elizabeth, February 5th, 1877.*—At the Native District Meeting held at Peddie, just before I came here, I remember that the Chairman of the District told me that Port Elizabeth would try both my health and ability, and I have found what he said to be true; but thanks be to God for the sufficiency of His grace for all our needs. In this town we have people of different nations and languages, mostly young men who come almost from every country in large numbers to work in the town and on the railway works. This is the busiest town I have seen yet. I do not know if you noticed when you were here, how small Kafir huts are; but I know that you saw plenty of them when you went into Kafirland. They are small round little things built in the shape of an ant-hill. The location is so full of people that there are often about twenty men in a hut. But the more enlightened natives, especially Christians, have square houses, two or three rooms each. I am very glad for this, for I do really think

that these miserable huts are not only mothers of disease, not only obstacles to civilization, but they are stumbling-blocks to Christianity. There is a terrible amount of immorality going on here, especially among the lower classes of people, not fit for any human being to describe. Many prodigals who have disobeyed left their homes, and Gospel-hardened sinners from Mission Stations in different parts of this Colony, and large masses of heathens, some of whom have never heard the Gospel, are here lamentably drowned in wickedness. O that God would pity these wretched creatures ere they die; that He would cause His "breath to come from the four winds, and breathe upon these slain, that they may live!" The Christians of the different Churches of Christ in this town are quite enough to convert the whole of its inhabitants, if they were only properly employed in the soul-saving work.

I must tell you something about our Church. In doing this I shall confine myself to the Native Circuit, which is now entirely separate from the English. We give glory to God for the wonderful way in which He has prospered this Church both spiritually and financially. We have one hundred and twenty members in full, and fifty-nine on trial, fifteen Leaders and ten Local Preachers. In these numbers I do not include those converted lately since the end of December. Our services are very largely attended. On Sundays many people are obliged to go away for want of room in our chapel. Class-meetings are regularly attended, and threepence a week, and two shillings or two shillings and sixpence a quarter,

given by each member. They will not be confined to one penny a week, and one shilling a quarter.

The subject of holiness has been prominently put before the members, and many are, I believe, striving after it. In meeting Classes for tickets I have been much pleased with experiences of the members and felt blessed in my own soul. Our last Lovefeast and Watch-night service were times of much spiritual blessing; our hearts were warmed by the presence of the Lord. Conversions have taken place nearly every Sunday evening during the past year at the rate of from one to ten an evening. The number of members on trial would have been large if our Church was not subject to constant changes. We had a glorious day yesterday. I preached in the morning, and held a Prayer-meeting with the Local Preachers at one o'clock, and arranged for a three o'clock revival meeting. Before the revival meeting commenced, I went to some houses, as I usually do, inviting them to the meeting; and we opened it at half-past two and continued it until half-past three. Several Local Preachers gave some very earnest addresses, and with good results. I find that if a Minister wants to do much good he must work together with Local Preachers and members; they must take some part in these revival meetings. I spoke from Ecclesiastes xii. 1, mainly to young men. After the service we went into my study and had a very good Prayer-meeting with penitents.

A very heavy shower of rain began before the evening service, and the people came in the wet, and we had a good congregation considering the bad weather; but

the chapel leaked so much, and the floor was so wet that, for a time, I hardly knew what to do with the people. However, I preached and held a Prayer-meeting. There were eleven seekers, and most of them found peace with God.

One day, a young man came into my study and I noticed that he was in great distress. After we had greeted each other, he said to me, "I do not know you, Sir, and you do not know me, but I want to speak to you, for I am in a great trouble; I want you to help me. I have walked many miles purposely to see you. Last night as I was walking in front of my master's oxen, my numerous sins were set before me and made me tremble. I began to pray, but felt no better. I could not lead the oxen any longer on account of the weight of my guilt. I went to my master in the waggon and told him how badly I felt in my heart; but he tried to keep me quiet, thinking that I was wrong in my head. I told him that there was nothing the matter with my head, that the thing is in my heart. I grew worse and he did not know what to do with me. I asked him to allow me to come here, to which he consented; and now, Sir, I am here, what can I do?" He burst into tears, as I pointed him to "the Lamb of God which taketh away the sin of the world." He went back to his master rejoicing and praising God.

The work of God is prospering in this Circuit, and signs and wonders are wrought in the name of His Holy Child, Jesus. We have not many out-preaching places, but those we have are regularly visited on Sundays, for services. I have paid several visits to Sand Flats,

but I do not see how these visits can be kept up, as they incur heavy expenses upon the Circuit. I keep a Theological Class on Tuesday evenings for Local Preachers. I hope it will help to fit them for the great work of winning souls to Christ. We are suffering from the want of a larger place of worship; our present chapel gets crammed on Sundays. The people even sit on the windows and in the pulpit. Of course, many who cannot bear the suffocating state of the room go away. We want about £500 to repair and enlarge it. It would be better to have a new building altogether, but this we are unable to do. Our people have promised over £100. This is as much as can be expected from them, as they are most of them strangers from other Circuits, where they are expected to help in such purposes as this. Besides, they have just built a native Mission house at the cost of £380, towards which sum the Missionary Society gave £25.

I want to relate something here about one of our members,—a girl called Margaret, who died some time ago. It was not long after she was converted that her aunt began to persecute her. She first objected to her going to Class and said it was all nonsense. Margaret told her aunt that she could not give up her Class, and that she would rather die than give up Christ. One day she went to Class as usual, and when she returned home her aunt took a stick and beat her much, threatening that if she went to Class again, she would receive severer punishments. Margaret said, "You may do any thing you like, but you cannot keep me away from Christ." This persecution went on for a time until God inter-

fered and laid her aunt on a bed of sickness. I visited her many times during her illness. At first she was disagreeable, but I kept on talking and praying with her until the light shone into her dark heart, and God graciously pardoned her many sins. She called Margaret and asked her to forgive her for her bad conduct. Poor Margaret was only too glad to do this. Soon after this the aunt died. Some months after her death Margaret also died. But hers was a remarkable death. She was well and strong, and none thought that she was going to die. One day she went to her Class-meeting, and she spoke words which surprised her Leader and the members of that Class. She said to them, "I have come to say farewell to you, my Leader, and to you, all my friends who are members of this Class. I am going away and shall come here no more." After saying this she fell on her knees and offered such a prayer that moved every heart in the room. She never went to Class after this, because it was only a few days after the Class-meeting above referred to, that she got her last illness. Her mother is an unconverted woman, and a Kafir beer maker, and her house was a small, dirty, smoky hut. In visiting Margaret I used to be very much pained in my heart to see how miserably situated she was in that hut, which was always full of drunkards, who did not care what noise they made. Poor Margaret bore her trials very patiently through, and turned that wretched hut into a little paradise. I shall never forget the times I spent with her during her illness, until the very day that she died. She used to get up early in the morning and pray, when all the

people in the hut were still asleep, when no drunkards would disturb her.

One day I asked how she was, and she replied, "I am sick and shall soon die, but I am not afraid, for I am going to be with Jesus. I told my Leader and the members of my Class that I was going away, but they did not seem to have fully understood what I meant." She expressed her desire to be baptized, and I accordingly went to my Superintendent, the Rev. B. Lamplough, who willingly came and baptized her in the name of the Holy Trinity. There were not many present when this service was performed, only four,—Margaret, Mr. Lamplough, myself and another. We all said, "Lord, it is good for us to be here." We realized the fulfilment of Christ's words, "Where two or three are met together in My Name, there am I in the midst of them." We sang some hymns for her, in which she heartily joined. Some

were of her choice. She asked us to continue praying and singing. Her soul was filled with an unspeakable joy and full of glory. The day she died, I went to see her, as she wanted to see me the day before, but could not on account of my having been away from home. I found that she was now too weak, and no one thought she would speak: but, however, when she knew that I was in the room, she struggled to speak, and called me to kneel down by her side, and said, "Pray, my Minister, pray: I want to go to Jesus. O, come, Jesus, come, come," etc. Soon after this she fell asleep in Jesus. Her words affected the people. I remember a very wicked man, who is known in most of the colonial towns as a notorious sinner, came to me and said, "I wish I could die like Margaret;" and I told him to live like her, if he wants to die like her. Her death was really wonderful, and made a great blessing to the people of this town.

BRITISH GUIANA.

BRITISH GUIANA DISTRICT.—*Copy of a Letter from the Rev. F. Tunbridge, dated Barbice, December 28th, 1876.*—You will no doubt be glad to hear of my experience in the work upon which I have just entered. After spending a short time in George Town I sailed for New Amsterdam, Barbice, to relieve the Rev. E. R. Gibbons, the resident Minister, who has been out of health. The distance is seventy miles up the east coast. My heart was strangely moved that morning as the boat, which signalled its departure by a loud hoarse whistle, paddled through

the dirty yellow waters of the Demerara River. I felt that I was a stranger in a strange land, but these feelings soon gave place to brighter and happier ones as I remembered the guardian care of God over His servants in all parts of the world. We had on board the Catholic Bishop of British Guiana, a barrister at law, and a number of merchants, in addition to many others. At the breakfast table I entered into conversation with a Barbice merchant, who is an Englishman, and finding that he was a Christian and a deacon in a Scotch Church, we were soon com-

versing freely respecting the people and the state of God's work in this colony. After a smart steam of seven hours we entered the Berbice river, and in a short time I found myself at the Mission-house, where I was warmly welcomed and very kindly entertained. The town is small. It has a population of four thousand souls. This number is made up of Coolies, Africans, Portuguese, Creoles, Buck Indians, and people from most of the West Indian Islands, together with a very small proportion of English.

On the evening of my arrival a series of special services which had been previously arranged was commenced. A sermon preached from Psalm xc. 19 and 20 had its desired effect. Many who had been sleeping were aroused, old but blessed feelings after God which had long been dead were quickened into life, and we left that meeting with the assurance that our earnest prayers to heaven for Divine assistance had been answered in the revival influence which had that night visited our Church. After we had been home a few minutes one man came to tell us that whilst we were singing,

"And let the soul-converting power
Thy Ministers attend,"

that power had for the first time entered his heart, and he felt that he was now a new creature in Christ Jesus. So overwhelming was his joy that he could not rest until he had told us how great things the Lord had done for him. He requested us to read once more in his hearing that hymn which had now to him become so peculiarly sweet and precious. Having done this and satisfied ourselves that the work was real, we commanded him in prayer

to the grace of God. Since that day he has been working with willing heart and hands in the service of Christ. He has been constant in his attendance on the means of grace and bids fair to become one of the most useful members of this Society. This was but the first fruits of a large ingathering of souls. The services were continued with increasing interest and power for nearly three weeks, at the close of which time we found that we had received more than thirty on trial; most of whom, we believe, were soundly converted to God. At the five o'clock morning meetings our chapel was filled. The noon-day gatherings for prayer were so large that sometimes every seat was occupied. Each evening we had overflowing congregations, and often we were much grieved at the many who had to return to their homes without that blessing which they had come to seek. We were much concerned for them, and asked the members for one evening to give up their seats, and to induce all their unconverted friends to come to a service, which would be for the unconverted only.

They were all willing to help us in this way, and the next evening before seven the chapel was packed. We had no sooner commenced that solemn service than the Holy Ghost fell upon preachers and people. We felt that God was very near to us. The people had "ears to hear," and each one seemed to listen for himself. There were only three of our members present; all the others, we believe, were unsaved. The faithful warnings, the earnest appeals and entreaties, which were that night sounded forth, will, doubtless, never be for-

gotten by many who were led to decision for Christ. On speaking to the people I was surprised to find that we had members present from all the Churches in the town. We could not prevail upon them to leave, and after remaining until ten o'clock, we asked them to come on the following evening, so that we might have a further talk with them. They came, and many went back to the Church of their choice to bear testimony to the saving efficacy of Christ's blood. These services were brought to a close by a fellowship meeting, in which many told us of that abounding grace which had led them to abandon their sinful lives, and to embrace the saving mercy of God.

On December 7th we commenced special services at Cumberland, a scattered but populous village some three miles from town. Previous to this the people having heard of God's work in New Amsterdam became impatient to share in the revival, and, led by the school-master, met together day by day to pray and praise. The power came,—hearts were melted and subdued by the gracious influences of the Holy Spirit, and whilst the Lord's own people were much quickened, some who had been hitherto careless became concerned for their soul's safety. As the result of these meetings we found the people in a good state to begin the special services.

So extraordinary was the influence that attended those gatherings that during the first week sixty were received on trial for church-membership, and eight couples, who had been living in a state of concubinage, some for many years, gave in their names to be married as soon as possible. Night after

night the chapel, which seats between two and three hundred persons, was filled.

Members of other evangelical Churches were present, and also several Catholics. One of these has joined our Church, and two others remained at the after meetings, and we sought, without the interposition of a Priest, to lead them to Jesus. I shall not soon forget some of the conversions that took place during those services. One young woman who had been living in open sin, left her seat and with a slow and trembling step came forward to give herself to God. So great and overpowering was her sense of guilt that for awhile she seemed on the point of yielding to despair. She felt that her position was intolerable. Her load of sin was fast crushing her soul beneath its terrible weight, and being no longer able to restrain her feelings, she stood before the congregation, and, as if conscious only of the presence of God, lifted up her voice and wept. The intensity of her feeling, the agony of her grief, and the fixedness of her determination to live for Jesus, much cheered and encouraged us. Another young man was in great distress, his bitter tears told us of the unutterable anguish of his soul. His conflicts with his heart and with his unbelief were most severe, until at length all things yielded to the power of faith, and he was enabled to rejoice with joy unspeakable. It was a touching sight to see the aged mother standing by the side of her weeping but now rejoicing son. Her face beamed with inexpressible delight, for the prodigal had been reclaimed, the lost found, her boy saved. Mothers, with babes in their

arms, parents and children, husbands and wives kneeling together in lowly penitence at the Cross, were scenes which told us plainly of the wonderful though silent power that was working in our midst. We have in this village sixty full members, and, as the result of this revival, we have now ninety on trial for Church membership, and nineteen couples have given notice to be married. Such a work as this will not fail to have its influence upon those who are still away from God and without hope. Many of the converts are young men, who, if they stand fast, will be the means of great and lasting blessing to the Church and neighbourhood. These meetings are over. I am summoned to another part of the district, and to-morrow morning at eight sail for George Town. As we look with tender and earnest concern upon the many of whom we can say, "The seal of mine apostleship are ye in the Lord," we feel our hearts swelling with warm emotions of thankfulness to Him who is the Giver of all good and the God of all grace.

On Sunday, December 24th, early in the morning, I crossed the Berbice river in a small steamer, taking with me my pony. I was soon on the saddle, and after riding a few miles through fields of sugarcane, arrived at Rosignal, a small African village.

Here we have a good substantial chapel, which is generally filled.

I was very much pleased as I heard these big men and women sing, which they did right heartily, "Jesus shall reign where'er the sun," etc. In the afternoon I drove to Adelphi, a distance of five miles. In this village, with a population of one thousand, we have no preaching place, but the people are very willing to listen to the Gospel. I took my stand near to the ruins of an old house, which afforded me shelter from the scorching rays of the sun. Some hundreds gathered around me, although the ground was very damp, owing to the heavy rains which had fallen some hours before. Many appeared to be deeply moved as I told them of the love of Jesus, and they were all sad when I told them that I should visit them no more. After this service I visited the Coolie hospital on plantation Adelphi, where I found one of our members, whose sufferings were great. Most of the beds were occupied. I prayed in this chamber of death as I had never prayed before, and my heart was troubled as I looked upon the distressing sight. I was soon on my way to New Amsterdam, where I preached at seven. That happy, though laborious, day was brought to a close by a prayer-meeting, in which four sought and, I believe, found salvation. We are all expecting that the new year will be a very blessed one. Mr. Newall and myself are very happy in our work, and are enjoying good health.

Meeting of the General Committee

ON WEDNESDAY, APRIL 11TH, 1877.

THE REV. DR. WILLIAMS, (SECRETARY OF THE CONFERENCE,)

IN THE CHAIR.

PRESENT:—Rev. G. T. Perks, and John Kilner, (Secretaries,) B. Browne, G. Bowden, J. W. Greeves, J. Harvard, J. Hargreaves,

Dr. James, James Mayer, F. P. Napier, Dr. Bigg, W. T. Radcliffe, D. Sanderson, L. Tyerman, John Walton; Messrs. H. Avis, G. W. Booth, J. Beauchamp, G. H. Chubb, H. H. Fowler, Sir F. Lycett, G. Lidgett, W. Pearce, T. W. Pocock, J. Riley, J. J. Vickers, W. Sugden, J. E. Vanner. Also, Rev. G. Chapman, C. Churchill, W. Gibson, and J. Richards.

1. A letter was read from Mr. J. B. Taylor, asking the Committee's sympathy and support towards the raising of a fund for the establishment and endowment of a Chinese Professorship in the University of Oxford. After much conversation it was resolved—That the application be respectfully acknowledged, but that the Committee are not prepared to take any collective action in support of the project by a contribution from the Society's funds.

2. The Rev. Dr. Punshon presented a verbal report of his recent visit to Italy. The Committee desired to place on record its satisfaction with the statements to which it has listened, and its gratitude to God for the encouraging progress of the Italian Mission.

3. The deaths of the Rev. Gardener Scates, of South Africa, and of the Rev. Donato Patucelli, of Italy, were announced.

4. A letter of sympathy was directed to be addressed to the family of the late Mr. James Morrow, of Castle Dawson, who has for a series of years been a liberal contributor to the Society's funds.

5. The financial position of the Society was stated by the Treasurer.

Letters from the following Missionaries, &c., have been received from March 12th to April 12th, 1877 :—

EUROPE.—J. C. Barratt, W. T. Brown, J. W. Close, J. Hocart, T. W. S. Jones, R. H. Moreton, Passalenti, H. H. Richmond, R. Simpson.

EAST INDIES AND CEYLON.—G. Baugh, G. M. Cobban, F. Halliday, J. Hobday, E. Rigg, R. Stephenson, John Scott, W. B. Winston.

CHINA.—D. Hill.

SOUTH AFRICA.—J. Calvert, G. Chapman, T. Chubb, J. M. Dwane, D. Eva, S. Hardey, W. Holford, W. Impey, J. Langley, F. Mason, E. Nuttall, T. Roper, O. Roberts, R. Ridgill, James Scott.

WESTERN AFRICA.—E. Jope, C. Knight, H. Lamb, J. May, J. C. May, T. R. Picot, J. B. Thomas.

WEST INDIES.—M. Allen, A. H. Aguilar, H. Bleby, A. Bourne, M. B. Bird, J. C. Brewer, F. S. Chesters, J. A. Campbell, J. H. Darrell, R. Fletcher, J. Greathead, E. R. Gibbens, H. Hurd, J. E. Howard, G. Irvine, W. Melville, J. Peters, J. N. Podd, J. C. Richardson, C. Reynolds, G. Sargeant, S. Sutton, G. Sykes, J. Thackray, F. Tunbridge, O. Welch.

CANADA.—E. Wood.

AUSTRALIA.—W. B. Boyce, B. Chapman.

Christmas Offerings and Juvenile Associations, 1876.

(THIS LIST IS UNDER CORRECTION.)

FIRST LONDON DISTRICT.				OXFORD DISTRICT.						
	Kms.	Juvenile			Kms.	Juvenile				
	Orgs.	Assoc.			Orgs.	Assoc.				
City Road	11 10	4	Deptford	15 10	18	8	Oxford	4 9	17	0
St. John's Square	13 6	4	Blackheath	23 3	7	0	High Wycombe	6 13	18	8
German Society	3 13	8	Bromley	15 10	10	0	Wimsey	13 17	7	4 11
London, Welsh	7 6	5	Chislehurst	34 3	1	0	Banbury	13 14	3	0
Southwark	6 8	7	Woolwich	10 3	26	3	Kington	14 18	1	0
Jewin Street	9 0	0	Hammersmith	44 11	15	0	Newbury	14 7	8	0
Hackney Road	25 0	0	Ealing and Acton	5 3	19	7	Reading	7 8	27	0
New North Road	10 15	6 12	Wandsworth	13 14	7	11	Hungerford	7 8	0	0
Colindale Street	4 9	0	Croydon	11 3	4	0	Marlborough	3 8	3	8 5
Edgware	14 3	15	South Norwood	11 3	4	0	Wallington	13 15	1	0
Delton	20 3	17 15	Kingston	11 4	4	3	Thame	2 18	1	0
Highbury	16 6	5	Chertsey, &c.	6 8	10	11	Brackley	8 10	8	0
Caledonian Road	13 5	3	Cobham	8 3	0	0	Buckingham	7 4	6	0
Midway Park	23 15	1	Windsor	10 11	0	0	Chipping Norton	9 13	5	0
West Green	4 14	10	Barnes	15 9	9	0	Snow-in-the-World	3 6	0	0
Finbury Park	14 15	18	Sevenoaks	20 13	0	0	Swindon	16 4	8	10
Stoke Newington	18 15	1	Tunbridge Wells	25 9	7	11	Wantage	8 8	3	8
Tottenham	25 0	8	Lewes	13 8	8	0	Abingdon	8 6	0	0
Edmonton	4 8	7	Eastbourne	10 10	0	0				
Bedford	6 10	15	Brighton	23 7	10	0				
Waltham Abbey	3 8	5	Worthing	7 0	0	0				
Hackney	23 15	7	Guildford	10 3	9	4				
Clapton	9 16	0	Alton	10 3	2	0				
Camland Road	3 0	1 14	Petersfield	8 4	4	0				
Walthamstow	1 6	1 7	Basingstoke	15 0	0	0				
Homerton	3 19	0 15	Horsham	2 10	3	0				
Wanstead	3 19	0 15								
Kentish Town	14 15	4 11								
Camden Town	4 16	8								
New Barnet	19 15	6								
Finchley, East End	8 3	2								
Bethnal Green	1 19	0								
Globe Road	3 18	0 17								
Bethnal Green	15 0	0								
St. George's	7 3	7								
Poplar	11 4	4								
Leamouth	17 10	6								
Seaman's Chapel	3 17	7								
Bow	29 14	3								
Canary Town	9 12	7								
Hornsey Road	16 3	13								
Highgate	8 13	11								
Stratford	8 13	11								
Watford	9 11	5								
Barking, &c.	10 14	10								
Hertford, &c.	10 10	4								
Cambridge	3 10	23								
Chelmsford	3 10	4								
Southend, &c.	6 15	3								
Colchester	5 15	8								
Manchester	13 9	5								
Leeds	13 15	14								
St. Albans	10 17	6								
Uxbridge	17 15	3								

BEDFORD AND NORTHAMPTON DISTRICT.			
	Kms.	Juvenile	
	Orgs.	Assoc.	
Bedford, St. Paul's	3 16	8	13 15 6
Ditto, St. Mary's	15 16	11	8 16 1
Amphill	10 0	1	19 11 0
Leighton-Bussard	20 15	9	0 0 0
Luton	15 1	4	49 0 0
Hitchin	7 3	3	6 5 0
Dunstable	17 12	9	20 10 1
Aylesbury	7 9	3	13 3 3
St. Neots	15 15	4	49 15 0
St. Ives, &c.	13 3	8	3 4 6
Ramsey	5 4	11	8 3 3
Northampton	6 10	3	8 3 0
Daventry	13 3	5	0 0 0
Newport-Pagnall	16 10	10	0 0 0
Higham-Ferrers	23 17	7	0 0 0
Wellingborough	16 0	1	0 0 0
Kettering	8 3	5	9 3 0
Market-Harborough	10 10	0	0 0 0
Chatteris	11 13	10	4 11 0
Oundle	11 3	4	0 0 0

KENT DISTRICT.			
	Kms.	Juvenile	
	Orgs.	Assoc.	
Canterbury	12 6	5	18 8 11
Whitstable	8 8	0	0 0 0
Raversham	10 0	16	0 0 0
Gravesend	8 19	9	24 0 4
Sheerness	4 16	1	0 0 0
Margate	30 10	0	0 0 0
Dover	11 9	3	22 11 0
Folkestone	11 9	3	14 17 1
Deal	4 13	0	8 11 4
Rye	13 0	0	0 0 0
Tenderden	15 13	8	0 0 0
Ashford	10 10	0	0 0 0
Staplecross	10 18	7	0 0 0
Theturst	19 10	3	0 0 0
Maidstone	19 16	6	20 11 1
Sittingbourne	10 9	7	0 0 0

NORWICH AND LYNN DISTRICT.			
	Kms.	Juvenile	
	Orgs.	Assoc.	
Norwich	1 0	10	16 11 8
Bungay	2 19	8	4 10 0
North Walsham	8 7	0	0 0 0
Yarmouth	3 4	4	11 16 3
Lowestoft	25 4	3	3 9 4
Yoxford, &c.	17 11	11	0 0 0
Dis	13 17	3	0 0 0
Asheborough, &c.	18 5	3	0 0 0
Bury St. Edmunds	4 4	9	0 0 0
Holt	4 17	9	0 0 0
Lynn	4 16	9	4 16 1
Swaffham	7 3	3	0 0 0
Dorchester	10 10	0	0 0 0
Walsingham	10 4	7	0 0 0
Wisbeach	3 15	10	8 18 0
Thetford	3 17	4	0 0 0
Metwold	8 4	0	0 0 0
Mildenhall	8 15	3	0 0 0
Elly	26 4	6	0 0 0

PORTSMOUTH DISTRICT.			
	Kms.	Juvenile	
	Orgs.	Assoc.	
Portsmouth, Wexley	8 13	5	23 4 0
Ditto, Green Row	8 13	5	23 4 0
Gosport	3 3	3	0 0 0
Fareham	1 8	4	10 8 10
Salisbury	44 8	0	0 0 0
Fleet	15 16	0	0 0 0
Bournemouth	15 16	0	0 0 0
Swanage	1 13	10	8 13 10
Wimborne	25 13	0	0 0 0
Christchurch	7 13	6	11 15 3
Newport (I. of W.)	3 5	9	0 0 0
Ryde, Ditto	34 12	5	26 6 3
Southampton	3 6	3	26 1 0
Winchester	9 1	1	0 0 0
Kossey	4 13	4	0 0 0
Andover	16 3	9	0 0 0
Chichester	14 12	3	0 0 0

CHANNEL ISLES DISTRICT.			
	Kms.	Juvenile	
	Orgs.	Assoc.	
Guernsey, English	13 10	0	13 17 7
Ditto, French	49 6	7	49 0 0
Alderney, French	2 10	8	0 0 0
Jersey, English	14 17	8	14 17 8
Ditto, French	41 10	8	0 0 0

DEVONPORT DISTRICT.			
	Kms.	Juvenile	
	Orgs.	Assoc.	
Devonport	20 3	7	14 7 5
Plymouth, Devon	8 0	0	46 4 0
Ditto, King Street	6 10	10	10 0 0
Lanncoston	19 4	4	18 3 0
North Hill	23 3	7	3 9 11
Holworthy	23 4	1	0 0 0
Kilhampton	23 4	1	0 0 0
Lakeard	15 12	10	0 0 0
Looe	10 15	3	0 0 0
Ollington	14 6	4	4 0 0
Tavistock	8 5	16	12 0 0
Gunnislake	8 10	3	0 0 0
Caveford	10 11	1	0 0 0
Kingsbridge	5 6	1	0 0 0
Brisham, &c.	17 17	1	0 0 0
Buckfastleigh	11 12	1	0 0 0
Bovey Tracey	4 8	0	0 0 0

CORNWALL DISTRICT.			
	Kms.	Juvenile	
	Orgs.	Assoc.	
Redruth	11 11	7	0 0 0
Camborne	20 0	3	8 0 8
Palmouth	24 5	3	11 7 0
Truro	6 12	10	8 10 0
Newlyn, East	15 6	8	4 4 0
Gwennap	15 6	8	4 4 0
St. Agnes	8 10	0	0 0 0
St. Austell	14 9	11	0 0 0
St. Bawes	3 16	8	0 0 0
Bodmin	9 10	11	14 10 0
St. Columb	9 4	8	0 0 0
Pennance	6 10	2	3 8 0
St. Just	20 3	2	0 0 0
St. Ives	10 8	3	0 0 0
Selly Mile	2 10	10	0 0 0
Holton	27 15	4	0 0 0
St. Keverne	13 9	9	0 0 0
Hayle	24 4	3	7 0 5
Marazion	7 1	4	0 0 0

EKESTER DISTRICT.			
	Kms.	Juvenile	
	Orgs.	Assoc.	
Exeter	9 15	8	55 6 6
Tiverton	15 1	8	0 0 0
Taunton	13 1	8	0 0 0
Briggwate	3 13	3	0 0 0
South Petherton	23 4	4	0 0 0

	Xmas. Offrs.	Juvenile Assns.		Xmas. Offrs.	Juvenile Assns.		Xmas. Offrs.	Juvenile Assns.
NORTH WALES DISTRICT.								
Bodeligh-Salterton ..	2 8 10	..	Denbigh	9 15 2	..	Rhyl, &c.	6 9 0	1 0 11
Llym Regis	4 2 2	..	Rhyl	4 4 2	..	Holyhead	6 1 9	..
Bridport	5 11 0	..	Coedpoeth	1 11 6	..	Wrexham	27 8 0	..
Barnstaple	7 15 0	..	Llanrwst	3 1 4	..	Oswestry	11 9 2	..
Uffcombe	4 0 0	..	Blaenau Ffestiniog	6 5 4	..	Whitchurch	43 19 3	..
South Molton	8 7 11	..	Conway	2 1 4	..	Warrington	3 12 10	17 11 6
Sideford	29 0 0	6 5 10	Liverpool, Shaw St.	27 1 2	..	Sa. veon	12 2 7	..
Dunster	21 17 7	..	Ditto, Chester Street	23 19 3	..	St. Asaph	54 11 1	..
Williton	10 11 0	..	Holywell	3 7 7	..	St. Helen's, &c.	14 19 7	75 16 1
Oakhampton	2 5 5	..	Blana	7 3 4	..	Southport	107 2 2	..
Torquay	30 1 2	..	Beaumaris	4 11 9	..	Carmarisk	43 13 0	..
Newton Abbot	4 16 2	8 5 0	Holyhead	9 4 2	..	Wigan	4 17 7	43 7 9
Tegmouthe	8 0 6	..	Carnarvon	8 0 2	..	Ditto, Wesley	8 14 9	21 15 0
BRISTOL DISTRICT.								
Bristol, King Street ..	136 10 6	..	Llanfair	4 0 3	..	Chorley	25 0 9	..
Ditto, Langton St. ..	23 14 5	45 0 0	BIRMINGHAM AND SHREWS- BURY DISTRICT.					
Clifton	2 4 8	49 12 8	Birm., Cherry Street	1 7 0	21 10 3	MANCHESTER DISTRICT.		
Kingswood	12 12 0	41 5 11	Ditto, Belmont Row	8 15 0	15 9 5	Marsh, Oldham St.	21 4 11	220 11 11
Banwell	21 15 8	..	Doo, New Town Row	2 9 8	19 4 8	Ditto, Irwell Street	19 14 1	112 10 1
Weston-super-Mare	14 12 11	..	Ditto, Wesley	10 17 6	34 10 0	Ditto, Regent St.	19 12 9	28 6 11
Stroud	23 12 5	8 9 7	Ditto, Islington	2 2 10	..	Ditto, Grosvenor St.	..	120 0 0
Dursley	24 2 8	..	Smethwick	1 13 8	30 19 4	Dito, Bridgewater St.	8 4 11	33 7 9
Stonehouse, &c.	10 12 7	4 19 4	West Bromwich	5 4 5	30 0 0	Ditto, City Road ..	17 10 3	21 19 9
Thornbury	7 6 7	..	Walsley, S. ringhead	6 10 8	..	Ditto, Oxford Road	17 10 3	80 12 3
Gloicester	10 12 0	4 15 2	Ditto, Wesley	20 15 8	5 1 1	Ditto, Radnor Street	24 6 4	40 19 2
Twykesbury	7 1 2	..	Ditto, Centenary ..	31 4 6	30 11 11	Ditto, Gravel Lane ..	..	175 10 10
Cheltenham	7 11 7	27 0 0	Wolverhampton	47 5 9	..	Ditto, Chesham Hill ..	..	29 10 6
Newport, Monmouth ..	26 3 0	..	Bilston	1 5 4	19 0 8	Stockport, Tiviot Dale	..	109 13 8
Risca	18 10 0	..	Duffield	21 3 8	..	Ditto, Hill Gate .....	..	68 18 0
Cardif, Wesley	2 8 4	..	Oldbury	11 10 7	..	New Mills	14 11 9	..
Ditto, Loudoun Sq. ..	58 6 2	27 7 3	Stourbridge	5 5 4	..	Glossop	14 15 10	..
Pontypridd	24 13 7	9 18 0	Stourport	11 5 3	1 2 2	Ashton-under-Lyne ..	40 5 8	..
Bridgend	20 17 0	..	Worcester	10 0 6	6 12 4	Hyde	14 17 10	..
Cowbridge	12 10 0	..	Malvern	6 7 2	..	Oldham, Manchester St.	..	30 11 10
Monmouth	19 12 11	..	Bromsgrove	5 12 11	11 2 2	Ditto, Wesley .....	..	12 15 5
Ross	7 12 3	..	Evesham	9 7 9	..	Saddleshore	10 6 2	2 5 0
Chinderford	4 12 8	5 1 5	Redditch	13 7 0	..	Cadishad	1 7 6	..
Chetpew	16 15 0	..	Coventry	9 15 4	17 14 1	BOLTON DISTRICT.		
Abergavenny	12 8 8	..	Rugby	18 15 10	..	Bolton, Bridge St. ..	..	75 4 4
Pontypool	3 4 5	12 16 9	Leamington	3 19 0	25 14 2	Ditto, Wagon Road ..	..	74 12 5
Ledbury	4 12 10	2 5 3	Stratford-on-Avon ..	1 5 5	8 5 8	Ditto, Park Street ..	..	32 15 0
Hereford	11 0 6	..	Hickley	11 19 1	..	Ditto, Farnworth ..	22 15 3	28 18 1
BATH DISTRICT.								
Bath .....	..	21 14 2	Nuneaton	18 14 3	..	Rochdale, Union St.	14 16 8	42 19 11
Bradford-on-Avon ..	3 12 4	22 7 1	Stourbury	22 3 11	..	Ditto, Wesley .....	..	24 4 4
Midsomer Norton ..	3 12 8	42 10 8	Macclesfield	22 19 9	..	Haywood	12 11 6	..
Frome	10 16 1	11 14 5	Dawley	7 2 2	7 13 4	Bury	12 15 5	19 9 10
Warminster	4 12 3	1 10 0	Wellington	30 16 8	6 17 6	Radham	16 16 7	..
Melkham	6 2 0	13 4 11	Ketley Back, &c.	34 12 1	..	Bury	14 10 0	18 4 0
Devizes	5 7 5	..	Ludlow	23 2 1	1 17 7	Blackburn	25 15 10	1 2 10
Shafton-Hallat	19 5 1	18 12 10	Kingston	13 1 0	..	Hastings	19 17 1	..
Castle-Carey	5 15 3	..	Leominster	4 16 0	..	Accrington .....	..	53 3 3
Sherborne	7 15 3	24 12 5	Bromyard	2 19 5	..	Bacup	3 6 9	1 5 6
Yeovil	14 6 6	..	Kni. hton	13 17 2	..	Colne	20 13 10	..
Weymouth	19 12 1	..	MACCLESFIELD DISTRICT.					
For land	28 6 8	1 1 6	Macclesfield	9 3 8	50 3 0	HALIFAX AND BRADFORD DISTRICT.		
Dorchester	16 6 7	9 0 8	Alderley Edge, &c.	13 2 5	..	Halifax, St. Parade ..	..	18 1 2
Shaftesbury	13 12 5	3 15 0	Buxton	5 12 10	5 12 0	Ditto, Wesley .....	..	24 15 9
Stamford	8 8 0	..	Whaley Bridge	12 10 6	..	Rudders, Queen St.	..	..
SWANSEA DISTRICT.								
Swansea	19 5 8	26 5 5	Sandbach	10 10 11	..	Ditto, Burton Road ..	..	13 10 0
Gower	6 17 4	..	Nantwich	22 8 0	..	Holmthorpe .....	..	11 4 8
Neath	23 16 6	4 12 0	Crewe	15 9 8	5 8 6	Sowerby Bridge	3 0 6	11 6 0
Merthyr-Tydfil	14 1 1	..	Norwich	22 15 5	65 0 0	Swainland .....	..	24 1 7
Aberdare	6 11 2	9 10 6	Stanley	14 5 5	39 4 5	To-morden .....	..	17 6 6
Tredegar	2 11 3	..	Tunstall	18 19 10	15 5 0	Bradford, Kirkgate ..	..	84 3 6
Brynmaur	26 0 0	..	Newcastle-Lyme ..	21 16 1	5 12 8	Ditto, Low Moor .....	..	30 10 8
Brecon	5 11 11	12 9 8	Audley	18 5 8	..	Ditto, Man-in-ham ..	..	43 17 11
Builth	1 10 0	1 19 4	Longson	20 12 9	..	Ditto, Eastbrook .....	..	63 9 0
Carmarthen .....	..	7 4 15	Stafford	36 2 7	..	Bradford, Green Hill	..	2 1 0
Llanelli	13 0 6	..	Leek	14 12 5	71 0 7	Great Horton	4 6 8	25 2 5
Haverford-West	6 8 6	12 1 2	Wetton	9 14 3	..	Shipley .....	..	30 12 11
Pembroke	20 12 8	..	Uttoxeter	18 13 10	8 7 9	Kelghley	7 1 2	9 4 8
Tenby	11 14	..	Cheshire	19 5 4	..	Harworth, &c. ....	..	27 12 0
Aberystwith .....	..	..	Market Drayton	5 6 0	..	Elngley .....	..	12 16 6
Geginau, &c.	3 0 0	..	LIVERPOOL DISTRICT.					
SOUTH WALES DISTRICT.								
Merthyr-Tydfil	9 6 7	..	L'pool, Brunwick ..	44 1 2	146 17 2	Callington .....	..	3 16 10
Tredegar	8 11 8	..	Ditto, C. aumer	63 5 3	40 14 6	Skipton .....	..	14 8 6
Aberdare	19 0 8	..	Ditto, Grove Street	74 14 9	79 12 3	Hikley .....	..	16 4 11
Treherbert	7 2 3	..	Ditto, Wesley	44 19 0	50 14 11	Ross Hills .....	..	9 5 4
Ferndale	3 5 6	..	Waterloo .....	..	28 3 0	Ditto, &c. ....	..	10 12 0
Penny Fraig	1 3 6	..	Birkenhead	45 7 0	104 3 1	LEEDS DISTRICT.		
Brynmaur	9 12 8	..	Seacombe .....	..	25 6 8	Leeds, Brunwick ..	12 7 8	80 6 9
Cardif	7 17 2	..	Chesner	45 15 10	..	Ditto, Oxford Place	..	10 11 3
Brecon	1 15 5	..	Farporely	11 3 0	..	Ditto, Headingley ..	..	30 8 10
Llanidlo	13 5 7	..	Mold and Backley	12 10 6	..	Leeds, St. Peter's ..	..	10 7 23
Carmarthen	5 17 6	..	Carnarvon, &c.	11 12 6	..	Ditto, Wesley .....	..	22 11 1
Swansea	17 17 7	..						
Lampeter	4 7 7	..						
Aberystwith	3 2 4	..						
Ystumtuen	11 12 11	..						
Machynlleth	22 9 0	..						
Llanidloes	22 0 0	..						

GENERAL MISSION FUND.

FIRST LONDON DISTRICT.			SECOND LONDON DISTRICT.			
Clapton	105	9 0	Jewin Street ..	9 4 0	P. of Wales Road	7 18 5
Barking	7	5 7	Holly Park	17 6 9	Blackheath ..	6 1 0
Wood Green ..	25	16 8	Caledonian Rd. .	4 12 6	Lambeth	10 7 9
Hornsey Road	25	1 11	Globe Rd., &c.	5 19 0	Old Kent Road	1 18 0
Stratford	44	0 9			Peckham	10 0 0
Richmond Road	4	0 0		298 9 8	Bromley	1 1 0
Tottenham ..	5	0 4			Sutton	18 9 10
City Road	6	6 0			Tunbridge W.	5 0 0
Edmonton	21	0 1				
Leyton	17	7 6				

Contributions.

BEDFORD AND NORTH-
AMPTON DISTRICT.
Leighton Bur. 18 2 11

STAMINGHAM AND SHERW-
BURY DISTRICT.

Wolverhampton 85 0 0
Bromsgrove .. 11 8 8
Spring Head.. 1 1 0
Bilston 1 1 0
48 5 8

MANCHESTER DISTRICT.
District Anniver-

sary 57 10 0
Grosvenor St. 117 8 9
Oldham Street 7 8 8
Gt. B'water St. 18 12 8
Cheetham Hill 26 15 8
Radnor Street 62 15 9
City Road 9 17 11
Gravel Lane .. 22 8 7
Stockport, N... 203 2 1
585 14 8

LEEDS DISTRICT.

Brunswick 59 4 8
Wakefield 50 0 0
109 4 8

HALIFAX AND BRADFORD.
Keighley 109 15 8
Halifax, Wesley 45 16 8
Addingham, &c. 21 4 6
Eastbrook 2 7 0
179 8 5

SOUTH WALES DISTRICT.
Lampeter 2 6 10

PORTSMOUTH DISTRICT.
Southampton 121 16 5

EXETER DISTRICT.

Balance 14 18 11

NOTTINGHAM AND DERBY.
Newark 101 1 0

BRISTOL DISTRICT.

Dursley 19 1 6

BATH DISTRICT.

Melksham 21 10 5
Midsomer Nor. 1 0 0
Frome 32 18 7
Bradford 8 15 11
64 4 11

OXFORD DISTRICT.
Stow-on-Wold 1 1 0

MACCLESFIELD DISTRICT.

Macclesfield .. 20 0 0
Tunstall 27 1 5
Wetton 2 1 8
49 2 8

CORNWALL DISTRICT.

St. Just 1 1 0

DEVONPORT DISTRICT.

Kingsbridge .. 1 1 0

YORK DISTRICT.

York Wesley .. 80 2 12
Do., New Street 55 18 0
Do., Juvenile.. 20 0 0
155 15 12

LIVERPOOL DISTRICT.

L'pool, Wesley 11 11 8
Birkenhead .. 16 17 4
Warrington .. 45 0 0
78 8 7

WHITEY & DARLINGTON.

Bedale 5 0 0

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 12th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

A. E., Donation on Annuity, by Rev. G. T. Perks 100 0 0
Legacy of the late Miss Ann Bowland, *Doncaster*, J. Beachell and G. Butterworth, Esqs., Exors. 50 0 0
Legacy of Mrs. Hannah Ramsey, *Blenheim Street Circuit, Newcastle-on-Tyne*, T. J. Fenwick, Esq., Exor. 20 0 0
Anonymous, "Nothing Doubting," *Dursley Circuit*, by Rev. R. Dyson 19 1 6
The Lombard Street Daily Prayer Meeting Committee, by Rev. W. Forbes 10 0 0
V. 10 0 0
The Young Men's Missionary Society at Messrs. Hitchcock, Williams, and Co., *St. Paul's Churchyard*, by Mr. H. Bone 9 4 0
O. A. Roberts, Esq., for the Caroor Mission, by Rev. E. E. Jenkins.. 5 0 0
In Memory of a Beloved Sister 5 0 0
John Cooper, Esq., *Gwydyr House, Crief, Perthshire* 8 8 0
Mrs. Baines, by the Rev. A. Baxter, *Brackley* (Donation) 3 8 0
In response to the appeal of the Rev. J. O. Rhodes for the Coolies at Matura, by "a Friend of small means" 8 0 0
Mr. R. Atkins, of *Cork*, towards the new Mission to the Gambia, by the Rev. G. Adcock 2 0 0
Mrs. Sayce, *Redland, Bristol*, in remembrance of kindness shown to her son by the Rev. W. West, at Cape Coast Castle 1 0 0

Total Receipts of Contributions and Remittances announced on the Notices this month amount to £2,215. 6s. 7d.

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WESLEYAN MISSIONARY NOTICES



THOMAS WALKER NENE.

JUNE & JULY, 1877.

LONDON: WESLEYAN MISSION HOUSE.

PRICE TWOPENCE.

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SPECIAL NOTICE.

All Letters and Communications on the Business of the Society are to be addressed to the General Secretaries, Wesleyan Mission House, Bishopsgate Street Within, E.C. All Drafts, Cheques, and Post-Office Orders remitted to the Mission House are to be crossed, and made payable to the Rev. George T. Perks, the Deputy Treasurer. Post-Office Orders should be on the Chief Office, London.

*** It is requested that all Cheques, Post-Office Orders, &c., be crossed to the CITY BANK.*

Wesleyan Missionary Notices.

JUNE AND JULY, 1877.

THE following speeches will amply repay an attentive perusal, which we bespeak for them. The claims of the Society's Missions are here set forth in powerful words.

A strong necessity exists for a large addition to the Society's funds, or retrenchment and embarrassment must certainly follow.

The speeches delivered at the Missionary Breakfast Meeting will be inserted in the August "Notices," to be published on July 1st.

The brief sketch of Thomas Walker Nene is omitted till next number for want of space.

THE ANNUAL MEETING was held in Exeter Hall, on Monday, April 30th; the Chair being occupied by SAMUEL DANKS WADDY, Esq., Q.C., M.P. for Barnstaple.

The REV. JOHN KILNER opened the proceedings by giving out Hymn 555, commencing,—

"Jesus shall reign where'er the sun
Doth his successive journeys run ;"

after the singing of which he read Psalm lxxii., and the REV. F. W. BRIGGS offered prayer.

The REV. G. T. PERKS read the following financial statement:—

HOME RECEIPTS.—Mission House Donations, Subscriptions, &c., £2,687. 17s. 2d.; Home Districts, including England, Wales, Scotland, and Zetland, £96,333. 16s. 1d.; Hibernian Missionary Society (exclusive of Christmas Offerings), £3,583. 17s. 6d.; Juvenile Christmas Offerings, £12,443. 9s. 3d.; Legacies, £2,618. 17s.; Dividends on Property to secure Annuities, £913. 0s. 11d.; Interest on Centenary Grant, £450.; Lapsed Annuities, £3,600: Total, £122,637. 17s. 11d.

FOREIGN RECEIPTS.—Australasian Conference, and Mission Districts, £23,600. 4s. 2d.: Total Home and Foreign Receipts, £146,231. 2s. 1d.

PAYMENTS.—General Expenditure, £156,555. 5s. 5d.; Rome, Special ditto, £4,590; Naples, ditto, £1,000; Ceylon, South, ditto, £2,050: Total, £164,195. 5s. 5d.

The Ladies' General Committee for Female Education in Foreign Countries, and other benevolent purposes, has also expended £2,209. 5s. 9d., besides furnishing school

materials, clothing, &c., to many parts of the Mission field, including China, India, Ceylon, Africa, Central America, Hudson's Bay Territory, &c.

In the amount of Income, ordinary and extraordinary, for the year 1876, are included the following distinguished instances of Christian liberality to the amount of £50 each and upwards, which are again gratefully acknowledged, and placed before the Society in a connected view:—

E. T. E., £950; The late David Hill, Esq., J.P., York, £350; A Family at Lymeing, Kent, £325; Mrs. Bailey, Road, Somersset, £800; Grant from His Majesty the King of Holland towards the St. Eustatius and St. Martin's Missions, West Indies, £283; Mr. and Mrs. J. S. Budgett, Ealing Park, £250; A Friend, Weston-super-Mare, by the Rev. George Follows, £200; The late James Heald, Esq., Interest on Legacy, £200; Mr. F. Reid, Kimberley, Diamond Fields, by the Rev. J. Calvert, £200; James Jameson, Esq., Dublin, £200; Isaac Holden, Esq., Oakworth, £200; Mr. and Mrs.

W. Gaskell, Margate, £190; Sir Francis Lycett (50 guineas for China), £152. 10s.; Mr. and Mrs. W. H. Budgett, Bristol, £150; Mr. and Mrs. Samuel Budgett, Bristol, £150; A Thank Offering from Mr. George Healey, late of Melton Mowbray, by the Rev. J. Brewster, £100; Joseph Garside, Esq., Coventry, by the Rev. A. M'Aulay, the President of the Conference, £100; the Rev. E. E. Jenkins, to secure £5 annually for Prizes for the Royapettah Boys' School, Madras, £100; W. W., £100; Alderman M'Arthur, M.P., and Mrs. M'Arthur, £100; Mr. Flitch, Leeds, £100; J. Oddy, Esq., Leeds, £100; Mr. and Mrs. I. Roberts, Bramley, on their Silver Wedding, £100; Miss Sarah Smith, Sheffield, in Memoriam of Mr. Samuel Hill Smith, and Miss Ann Smith, £100; Donation by a Subscriber, Newcastle-upon-Tyne, £100; Grant from the French Government towards the Mission at St. Martin's, West Indies, £93. 14s.; Alexander M'Arthur, Esq., M.P., Mrs. M'Arthur, and Family, £62; The Right Hon. Sir James Falshaw, Bart., Lord Provost of Edinburgh, £60. 10s.; Miss Bond, Newcastle-upon-Tyne, towards a Mission to Japan, £52. 10s.; A Friend, February 24th, £50; Mr. and Mrs. T. W. Pocock, £50; William Dyson, Esq., York, annual (since deceased), £50; The Rev. Paul Clarke and Family, Brill, Thame Circuit, £50; The Rev William and Mrs. Arthur and Family, £50; A Friend, Guernsey French Circuit, £50; Mr. and Mrs W. Brock, Exeter, £50; Mr S. Jevons, Birmingham, £50; Mr. S. Jevons, in honour of Dr. Melson, £50; T. F. C. May Esq., Bristol, £50; "Of Thine Own," Mr. T. Mellor, Newstone, Leek, in memory of the late Elizabeth Mellor and the Belfield family, £50; Miss Heald, Parr's Wood, Stockport, £50; J. S. Sutcliffe, Esq., Bacup, £50; A Friend to Missions, in the Buxton Road Circuit, Huddersfield, £50; Mr. J. R. Hill York, £50; Mrs. Whelpton, in memory of the late Mr. W. T. Whelpton, £50; Collected in small sums by Mrs. Amos, of Newcastle-upon-Tyne, £200.

The following Legacies of £50 and upwards have been received during the year:—

John Robinson Wright, Esq., of Brompton; H. G. Wright and W. Mort, Esqs., Executors, £500, less duty, £450; Richard Campion, Esq., residue of legacy, £339 16s. 8d.; Charles Watson, Esq., of Leeds; W. Tilburn, J. Holroyd, and J. W. Gatecliffe, Esqs., Executors, duty free, £200; W. Worthington, Esq., of Stilton, Hunts; W. N. Lawson and E. Lawson, Executors, £200, less duty, £180; John Shardslow, Esq., of Beccles, Suffolk; Mrs. Charlotte Shardslow, G. Lamb, and J. Horne, Execu-

tors, £200, less duty, &c., £179 10s.; James-Trenfield, Esq., Bristol District, £116 6s. 7d.; Francis Skurray, Esq., of Berkinton, Somerset; Thomas Skurray, Esq., Executor, £100, with dividends, less duty, £101 6s.; Mr. Thomas Rogers, of Sevenoaks; Mr. R. H. Rogers, the Rev. J. G. Rogers, the Rev. Dr. Osborn, and Mr. J. W. Gabriel, Executors, £100; the Rev. William Illingworth, of Luxley Brook, near Oldham; G. Illingworth, Esq., and E. Hoyle, Esq., Executors, duty free, £100; Mrs. Elizabeth Simpson, of Armley, Yorkshire; James Hargrave, Esq., surviving Executor, £100, less duty, £90; Mrs. Lydia B. Tucker, of Shepton-Mallet; T. S. Foxwell, Esq., Executor, £100, less duty, £90; Mrs. Sarah Henwood, of Hull; Messrs. R. L. Cook and J. T. Tenney, Executors, £77. 5s. 11d.; Executors of the late Joseph Sowter, Esq., of Castle Donnington, duty free, £50; John Walker, Esq., of Heathfield, Halifax (South-Parade Circuit,) per Rev. G. C. Harvard, £50; Miss Ann Hodgson Wheatley, of Rotherham, by Henry Wigfield, Esq., £50; Miss Mary K. Scudamore, of Frome, Somerset; J. Greatbach, Esq., and J. Howgate, Esq., Executors, £50, less duty, £45; Mr. Robert Mills, of Shonks Farm, Harlow, Essex; Messrs. P. and T. Mills, and J. Kemsley, Executors, £50, less duty, £45; Thomas J. Graham, Esq., M.D., of Epsom; J. H. Davy, and G. R. Keeling, Esqs., Executors, £50, less duty, £45; William Proctor, Esq., of Giggleswick, York; J. Proctor, J. W. Proctor, and J. Jackson, Esqs., Executors, £50, less duty, &c., £44 15s.

The following Missionaries have been sent out since the last Anniversary:—

Rev. R. Simpson, to Barcelona; Rev. J. G. Pearson, J. Shipstone, E. Strutt, to Ceylon; Rev. J. R. Broadhead, J. Whitney, to Calcutta; Rev. G. M. Cobban, J. Cooling, G. W. Sawday, R. Stephenson, B.A., D. A. Rees, J. M. Thompson, to India; Rev. J. Gibson, H. Friend, J. Jackson, to China; Rev. T. A. Chalker, W. Cliffe, W. J. Hacker, W. Hunter, F. Mason, C. Pettman, T. W. Pocock, B. Seller, O. Watkins, T. H. Wilkin, to South Africa; Rev. G. Adcock, H. Lamb, E. Jope, to Western Africa; Rev. W. H. Atkin, W. T. Baker, T. H. Bailey, B. Bransom, W. Allen, W. Dawson, H. V. P. Bronkhurst, J. R. Hargreaves, J. R. Newall, W. J. Peot, G. Sargeant, J. Sharp, R. Smith, F. Tunbridge, J. Thackray, to the West Indies; Rev. W. B. Boyce, to Sydney; Rev. J. F. Hersley, to Melbourne; Rev. W. Baumber, S. R. Purchan, to New Zealand.

Of these, the Revs. J. G. Pearson, J.

Shipstone, R. Stephenson, J. Gibson, W. Hunter, P. Mason, G. Adcock, H. V. P. Bronkhurst, and G. Sargeant had previously rendered efficient service in the Mission work, and have now returned to labour again therein. Also Miss Beauchamp, to Ceylon; Miss Cooke, Miss Bach, to South Africa; Miss Satchell, to China; Miss Ireland, Miss Eastwood, Miss Whittaker, to Jamaica; with Dr. A. Langley, Medical Missionary, to China; and Mr. M'Kie, Catechist, to the Gambia.

The following lamented Missionaries and wives of Missionaries have been removed by death: Rev. Donato Patucelli, in Italy; Rev. T. K. H. Relhan, at Barbadoes; Rev. J. R. Griffin, at Madrid; Rev. J. Smith (A), at Burghers Dorp; Rev. T. H. Davies, in Canada; Rev. Gardener Scates, in South Africa; Mrs. Cooke, at Madras; Mrs. Russell, at Duncan's, Jamaica.

GENERAL SUMMARY.—I. Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference in Europe, India, China, South and West Africa, and the West Indies.

Central or principal stations called Circuits, 325; chapels and other preaching places, in connection with the above-mentioned central or principal stations, as far as ascertained, 2,484; Ministers and Assistant-Missionaries, including Supernumeraries, 389; other paid agents, as catechists, interpreters, day-school teachers, &c., 1,631; unpaid agents, as Sabbath-school teachers, &c., 7,626; full and accredited Church members, 81,706; on trial for Church membership, 10,092; scholars, deducting for those who attend both the day and Sabbath-school, 79,580; printing establishments, 3.

II.—Other Missions of the Society having also relation to Conferences in Ireland, France, and Australasia, taken from the reports of last year.

Central or principal stations called Circuits, 350; chapels and other preaching places, 3,778; Ministers and Assistant-Missionaries, including Supernumeraries, 440; other paid agents, as catechists, interpreters, day-school teachers, &c., 3,710; unpaid agents, as Sabbath-school teachers, &c., 15,976; full and accredited Church members, 58,211; on trial for Church membership, 8,555; scholars, deducting for those who attend both the day and Sabbath-schools, 69,190; printing establishments, 2.

RECAPITULATION.—Central or principal stations called Circuits, occupied by the Society in various parts of the world, 675; chapels and other preaching-places, 6,262; Ministers and Assistant-Missionaries, including Supernumeraries, 829; other paid

agents, as catechists, interpreters, day-school teachers, &c., 5,341; unpaid agents, as Sabbath-school teachers, &c., 23,002; full and accredited Church members, 139,917; on trial for Church membership, 18,647; scholars, deducting for those who attend both the day and Sabbath-schools, 148,770; printing establishments, 5.

MR. PERKS concluded his statement by saying that the Society must have a very much augmented annual income from ordinary and regular sources, or they would very shortly have to face either great retrenchment or very painful financial embarrassment.

The Rev. Dr. PUNSHON read the following abstract of the Report:—

The necessary brevity of an abstract of the state of the Missions tends to mar its completeness of statement, and leaves room only for the putting up of a few verbal finger-posts to indicate the way in which thought should travel. Figures are dry, but behind them are the most interesting problems of research and duty. The Mission in Ireland, as distinguished from the Circuit work, employs 36 Ministers, reporting 3,611 members in Society. The employment of general Missionaries for a district has been attended with much success. These have scattered seeds by the wayside, which have often ripened into a harvest both at home and in distant lands. In France, the work is carried on by 38 Ministers, who have the care of 1,987 members. It is quietly prosecuted, amid much difficulty, but with its measure of success. Many of the Societies in the South have suffered much privation, because of the destruction of the vines by insects—whole acres having been laid waste. In Paris the spirit of prayer has been largely vouchsafed to the Churches, and the united supplications of God's people have secured showers of blessing. The French Mission has a mighty future before it, and blessed results will follow the thorough working of it among a people prepared of the Lord. Italy presents many features of encouragement. There is an increase of numbers. There has been, in one or two stations, an old-fashioned Methodist revival, in which men and women by scores have realised the converting grace of God. The school work prospers,—notably at La Spezia, where it has attracted the notice of the civil authorities, and where its good effects have been so marked, that the Government, on account of it, has conferred what is equivalent to knighthood upon one of our Ministers

stationed there, and Signor Gironi is now a "Cavaliere" of the order "Corona d'Italia." During the year, the work of Signor Capellini among the soldiers has been transferred to our control. There are at present 83 communicants, and the interest among the various regiments is great. We hope often to have good tidings of good from this modern centurion concerning "the band which is called the Italian band." One faithful labourer died during the District meeting, greatly lamented; but two candidates of promise were accepted, willing "to be baptized for the dead." This mention of our work in Italy would hardly be complete without the record of the fact that a new and commodious Methodist chapel has been finished in the city of Rome, and would be yesterday dedicated to the worship of Almighty God. In Spain, a combination between the priests and the municipal authorities threatened at one time to close our services, and the battle still rages; but, for the present, our liberty of worship remains—that is, the restricted liberty which passes current in Spain for religious freedom. In Portugal everything is promising. The chapels are filled, the schools are well attended, and some additional members have joined the Church. Both in Spain and Portugal it is the "day of small things;"—but the Society's labourers are willing and hopeful. The German Mission, which has now Stations in Wurtemberg, Baden, Bavaria, Austria, and Silesia, has 2 English and 20 German Ministers, and reports 2,358 members, and about the same number of scholars, with nearly 10,000 persons in attendance on the preaching of the Word. The Committee have been anxious to strengthen their position in Stuttgart, and Cannstadt as in some sort the centres of the work. On the whole of the Continental Missions there are 53 Ministers, having the care of 3,902 members, and 4,546 scholars, with 13,666 attendants upon public worship. Few and small, these witnesses, in the midst of millions; but, like the steadfast stars, they shine, and not in vain.

In India and Ceylon there are 90 stations, manned by 95 Missionaries, with about 750 subordinate agents, who have the charge of 3,683 members, and 20,000 scholars. There are noticeable features of encouragement about these Missions. The Educational Institutions are telling slowly but surely upon the upper classes. The field waits for the tiller, and is more ready than the most sanguine could have anticipated. The demand for female education has set in with all the force of a revolution, and presents the Churches with their grandest chance for fu-

ture usefulness in India. Several of the centres have been reinforced, and this gives us hope. The extension of native plant in the erection of Schools, Chapels, Native-Ministers' houses, indicates a purpose of settled possession, which will give the impression of an earnest faith in the work we have gone to do—itsself an element of success. There has been, notably in North Ceylon, an unprecedented development of local resources, both for educational and evangelistic purposes, which proves the reality of the work already done, and augurs well for the future. These results demonstrate the power of God's truth—its adaptation to Eastern as well as Western needs; and the wisdom of well-considered plans, worked out persistently with patient faith.

In China we have 11 Missionaries, with about 30 subordinate agents, who have charge of 301 members and 419 scholars. The school-work is promising. Two Native-agents, Yau-a-Loi and Chau-a-Hok, have been ordained in the Canton District. At Hankow there have been 26 baptisms during the year. We have overlied opposition in the city of Fatshan, and the work is being vigorously prosecuted. The brethren press for the establishment of a Medical Mission in that city; and it is hoped that before long some plan may be matured for the pushing of Missionary operations inland, even beyond the treaty ports, and among the masses of the Chinese people.

In Southern Africa the work is being at once consolidated and extended. A hundred Missionaries and 300 subordinate agents preside over Colonial and Mission Churches, which number more than 16,000 in Church membership (being an increase of 669), more than 17,000 scholars, and above 90,000 in regular attendance on the ministry of the Word. The year has been one of prosperity. The erection of several good Chapels, the opening of Day-schools, the success of the Normal Institution at Clarkebury, and the steady growth of a Native pastorate, are substantial proofs of real progress. The Colonial Churches are unwilling that the honour of evangelizing the native races of the interior should be monopolized by Europe and America, and are waking up to the importance of a more thoroughly organized and more generously-sustained African Missionary Society. The Committee rejoice in the Missions of other Churches to the Central Lakes; but while there are such dense masses on the north-eastern frontier of the colony, easy of access, the Committee feel it is their paramount duty in the first instance to care for them.

Our Missions on the West Coast of

Africa, including the Gambia, Sierra Leone, and the Gold Coast, employ 31 Missionaries, who are assisted by 200 agents. These churches report 13,345 members, 9,499 scholars, and about 50,000 in attendance upon public worship. In Sierra Leone there have been many conversions. The High School at Free Town is in vigorous operation. The Missions on the Gold Coast have suffered from the effects of pest, and the rumours of coming wars. The High School at Lagos is nearly completed. It is hoped that opportunities will shortly arise for extended operations among the native tribes. The Mission to the Gambia much needs European help. Mr. Fieldhouse's time is taken up with the educational institution, which has prospered in his hands. One of the Society's agents is pushing up the Gambia on a voyage of Missionary discovery. The Mission to the interior is not yet fully launched. Medina, which was to have been the starting-point, has been destroyed in tribal wars. The Committee has again to acknowledge a generous gift of Arabic Scriptures from the British and Foreign Bible Society for the use of this new Mission. If the proposed cession of the Gambia to France should be again mooted, it is hoped that it may be again averted, so that Protestant Missions may be established, without let or hindrance, on the banks of that ancient river, beyond where commerce or enterprise have yet ventured to settle. The negotiations for a re-occupation of Ashanti did not result satisfactorily, but there is a prospect of their being again renewed. Missionaries in Africa are the redressers of the wrongs of ages; they encourage civilisation while they preach Christ; and surely Simon the Cyrenian bore the cross in prophecy of the time when all his countrymen shall bear it, "not by constraint, but willingly," and shall find in it their hope and peace.

Ninety-nine of our Missionaries labour in the West India Islands (including British Guiana and Honduras), assisted by 270 subordinate agents. They report 43,920 members, 26,980 scholars, and nearly 150,000 regular attendants upon public worship. The trade of many of the islands is still under a blight, and numbers of the people are in circumstances of great poverty. In Barbadoes the Societies have suffered from the political disquiet, although, as usual, our people have proved their loyalty and love of order. Hayti has passed through a similar crisis. But the work languishes in times of insurrection and anarchy. "The Lord is not in the whirlwind."

In several of these islands there has been a

very gracious work. The High School in Jamaica has found much favour, and promises to be a useful educational centre, and the brethren in the various districts are full of heart and hope. The Committee keep steadily in view the desirableness of making these oldest Missions of the Society self-supporting, and they are seconded by the efforts of the brethren and of the societies on the ground. The long-continued check upon the material prosperity of the islands, which has become a chronic experience, has resulted in the deep poverty of many of our people, and although they do a great deal towards self-support already—much more than they have hitherto had the credit for doing—the hasty withdrawal of all aid would disastrously cripple the efficiency of the Mission, and defeat its own design.

In the Missions directly under the control of the British Conference, with the Conferences of Ireland and France, there are 439 Missionaries, with 87,225 church members, and 84,790 scholars in the schools. Of the Missions in Australasia and Polynesia, under the care of the Australasian Conferences, it is impossible to speak with just appreciation in an abstract of a report. They are sustained in undiminished vigour. The enterprising Churches in the Dominion of Canada have not abated in their Missionary zeal and liberality. They have followed the settlers in their westward wanderings, are caring tenderly for the various Indian tribes, and in the spirit of holy adventure have entered "the regions beyond," and shown us the way into Japan.

The great law of change has brought with it this year an alteration in the Secretariat of the Society. The Committee record most gratefully their sense of the services of the Rev. W. B. Boyce, late senior Secretary of the Society,—services rendered patiently and ungrudgingly for many years. They glorify God for his fidelity, for his varied acquaintance with the needs of Mission work, and for his genial sympathy with the labourers in the field, the existence of which many written testimonials attest and acknowledge; and they wish for him, in his retirement, the rich evening blessings of Divine rest and favour. The vacancy occasioned by Mr. Boyce's retirement has been filled by the appointment by the Conference of the Rev. John Kliner, of whom it is not needful to speak, for "ye know the man, and his communication." The Committee have to record sadder changes. Several valued friends, advocates, and agents have been removed by death—the Rev. Samuel Romilly Hall, earnest and self-denying, and the Rev. Dr. Stamp, wise in

counsel and of brotherly heart, were warm friends and zealous promoters of the Society's interests. Samuel Dousland Waddy often commended the cause by the strength of a vigorous eloquence, and his mantle is worn worthily by the Chairman of to-day. The Rev. Alfred Barrett rendered frequent and effective service. The names of Dr. Peter Wood, of Thomas Hazlehurst, of Runcorn, of Sydney B. Hodge, of David Hill and William Dyson, of York, of Samuel M'Comas, of Dublin, J. B. Falconar, of Newcastle, and James Morrow, of Castle Dawson, will be remembered as those of warm friends of the Society. The deaths are recorded of Alexander Hulme, John Parkes, George Blanchflower, Thomas James, and Lionel D. Reay, who formerly laboured faithfully in the Mission-field; while since the last Anniversary, Thomas K. H. Relhan, John R. Griffin, John Smith (A), Gardener Scates, and Donato Patucelli have gone direct from the toil of service to its reward. Two excellent wives of Missionaries Mrs. Cooke and Mrs. Russell, have also exchanged mortality for life. "These all rest from the labours and their works do follow them."

The Committee gratefully record the helpful service rendered by the Ladies' Committee during the year, and commend them and their work to the heartier support of the ladies of Methodism. They are thankful that, even in such hard times of commercial depression, although the finances of the Society have received a slight and temporary check, they can rejoice in the continued liberality of their subscribers and friends, whom they now heartily thank for the past, and to whom they confidently appeal for increased liberality in the future. Above all, they desire to express their devout gratitude to the Great Increase Giver for spiritual prosperity, evidenced in the addition of 3,683 accredited Church members, with 10,092 on trial, and 1,472 scholars in the Sabbath-schools beyond the number reported last year.

And now once more the Committee commend their cause to God and His Church. Amid the strife of tongues they have seen no reason to doubt their principles, nor materially to change their plans of action, and they have too sure a word of prophecy, and have had too many illustrations of its fulfilment already, to falter in their work through any sort of misgiving. Realising this thought, they feel it to be an inspiration to greater fidelity and zeal. Our faith must not be an echo of other people's opinions, but an inwrought conviction of our own souls. Our love must not be a languid

emotion, but a glowing principle. Our liberalities must not be gifts only, but sacrifices; for as the scales of the sanctuary are of heavenly fashioning, they have a mysterious power to compute the value of what is given, by the amount of what is left behind. Our prayers must neither be deceitful nor constrained, but earnest breathings of the spirit, such as will mingle with the "much incense" in the censer of that "other Angel"—who is Jehovah's "fellow." If the witnesses are thus "faithful," as well as "called and chosen," they may enter upon another year of labour with confidence and joy. We know that "the Lord reigneth," that His government and supremacy are not merely prophecy, but fact. He is ruling now—ruling in every field of space, acting through every pulse of nature, controlling, for His own ends, the workings of all human hearts. The wicked are his "sword." The wrath of man praises Him. The loose and changeable things are shaken "that the things that cannot be shaken may remain." We see not yet "all things put under Him." But the vision which is dim to our weak eyes of flesh is clear to our triumphant faith. "We look steadfastly to the end of that which is abolished." "He is the Governor among the nations." "He ruleth in the midst of His enemies," and be the final triumph remote or near, the very hour of it is at His disposal—for He is Head *over all things* to the Church, which is His body," and it may be that sooner than we look for it our hearts may be thrilled by His assuring words—"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." (Isaiah xxix. 17, 18, 19.) "Even so—Come, Lord Jesus."

The CHAIRMAN then said: Brethren and sisters, I come before you to-day, and I do not attempt to conceal it—moved by very varied and very contending emotions. It has been my blessing to be so trained that to stand here in the enjoyment of this honour has ever been one of the chief ambitions of my life. And in the providence of God, and in His inscrutable wisdom, He has seen fit, by the kindness of my friends and

of yours, to bestow this honour upon me at this time, darkened as it is with the heaviest sorrow of my life, and to take from me in His wisdom and love that which a mere earthly vanity would have led me chiefly to desire,—the gladness of standing in this position while eyes that are now closed for ever were looking on. But it is one of my consolations that I have the desire to take up that work which *he*, to whom reference has been so kindly and lovingly made to-day, has ended on this earth; and right back through the years that are gone there come to me with a force far greater than they can come to any of you—and yet not altogether inapplicable to any of you—the words of my sainted father in his first speech in Exeter Hall in 1848: “Only one single scene of the great drama, it may be, is that in which we are permitted to appear and play our parts; and we must pass away and give the work, perhaps in a different form, to those who in their generation, and with the obligations under which they are laid, shall carry it on to a greater extent and with greater success” I feel as I stand here this day that these are words which lay upon me a duty and an obligation which, even if I wished it, I never could shake off; and I only hope that as I now try to succeed him, my sons may try to succeed me, that the blessing of the family of Jonadab the son of Rechab may be mine, and that in the years far onwards when I, too, shall be gathered to my fathers, there may not “fail me a man of my own house to stand before the Lord for ever.” As far as I understand it, the work that I ought to do as well as I can as chairman of this Meeting is, not to go into those details which will be given to us with far greater accuracy and power by the good, hard-working Missionaries whom you will hear in a short time, but simply to deal with one or two general topics and make a few general remarks. We have year after year, as we come here, to consider two things,—the

review of the past, and the prospects of the future. We have to review the past. And it seems to me that that subject naturally divides itself into two thoughts: gratitude for the success that has been divinely given, and the deepest humility for our own imperfect service. Now in order that we may estimate for a moment the success which has been granted to us, we must of course take some standard of comparison, and I have been taking two standards; I have been looking at the Report of the Meeting in 1818, the first Report of this Society; I have been looking at the Report of 1848, just one generation afterwards. And now we are practically, as nearly as we can be, just about as far on again since that time, to which my attention was directed, as you may very easily understand, by the fact that it was in that year my father spoke those words that I have just read. Now when we take those two Reports remarks naturally rise to our lips with regard to the two generations that have passed away; what generations they were! what men they were! Look at the list of the names given to us of the speakers at those two Meetings. Take the Meeting of 1818; not a single day's Meeting like this; they could not be satisfied with that. I find it was held in City Road Chapel on May 4th, and by adjournment on May 7th, and not so few Resolutions and speakers as you are going to have, but thirteen Resolutions, and two speakers to each, though not twenty-six speakers, because they called on Dr. Adam Clarke twice, and we do not do that now. Just listen to the names of the men: Henry Moore, Adam Clarke, Walter Griffith, Watson, Bunting, Newton, Benson, Entwisle, amongst the Ministers; and such laymen as Thompson, Wood, Haslope, Burton, and Scarth. Those are names we may well talk of with satisfaction and pride; and wish that we could nerve ourselves with a higher courage and work with a nobler power than we do in striving to emulate their deeds.

Then, take the names of the men who followed in 1848: Hannah, Baptist Noel, Robert Young, Urwick, Waugh, John Scott, my father, Thomas Jackson, Samuel Jackson, Robert Newton, the only survivor of the former Meeting, and William Arthur, the sole survivor of that Meeting, which thus links us by those two men right away to the 1818 Meeting. Then for laymen, Farmer, Heald, Rothwell, and others—ah! there were giants in those days. Would to God we were more giant-like!

“Strong with the strength that God supplies
Through His incarnate Son.”

That was a notable year in more respects than one. In that year an Episcopalian clergyman preached for us a sermon in his own church in Gray's Inn Road, which has not been repeated with the frequency that some might desire. At all events it is a comfort to us that we do welcome ministers of other Churches amongst us—and I, for one, will not allow this opportunity to pass without saying how heartily glad we all are to see and hear Dr. Cooke—coming from another branch of our own Church, so to speak, and Dr. Andrews and General Fisk coming across the water to bring to us good news from their far-off land. I find that in 1848 not only did William Arthur come back from India to speak to us, but amongst the Missionaries going out there was one—“Mr. John Kilner”—who went out for the first time. Now, then, let us take those two years; in 1818 there were 82 Circuits, 107 Missionaries; in 1848 not 82 Circuits but 278, not 107 Missionaries but 411. That was the blessed increase during the life of one generation of men, or, in fact, it was better still, because it was that very year—by the bye another notable thing about it—that they began the experiment of affiliating Conferences and setting people to work for themselves. Western Canada then began its own independent Connexional life,

and if you add their numbers to the total your 82 Circuits grow to 362, and your 107 Missionaries grow to 480. What comparison does that year make to the year in which we are living? Our 82 Circuits, by the providence of God, have grown, taking the Missionary field as represented by what it then was, to 651 Circuits, and our 107 Missionaries to 797. Moreover, that principle which we have found to work so well has been carried out, and now we have separated whole districts and made affiliated Conferences in Ireland, in France and Switzerland, in Australia and Van Diemen's Land, in New Zealand, in the Friendly Islands, in the Fiji Isles, in the Dominion of Canada, in Nova Scotia, in New Brunswick, in Newfoundland, and in Hudson's Bay. And while these are going on in the strength which God giveth them, separated from the parent Society, we have not been entirely idle, but have added to the Stations or Methodist Circuits that we have previously claimed for God—Belgium, Italy, and China. Well, then, the result of this is that that proud boast which sometimes we make as Englishmen, we may make as Methodists; we say that the sun never sets on the British dominions, and wherever it shines day by day it is heralded by the tattoo of the British drum; and, by the infinite mercy of God, it is just as true of our own Missionary Society that wherever the sun rises, take almost any degree of longitude you please, he is welcomed with sound of praise from some one or other of our Missionary Stations. Trace him in his onward course; starting from the place where we now are, he goes over France, and lightens our people there, to Spain, where we have our Mission Stations; to the Gold Coast, where we are teaching them by the mercy of God that those whom the Son makes free are free indeed; to those West Indies, where in broken language it may be, but with earnest piety, they are singing the songs of the Redeemer; to the United States, once like

ourselves in an earlier time, the offspring of and now themselves the grand evangelizing agency which we thank God, in holy rivalry with ourselves, they have become. Farther away over the rolling sea you come to the isles of the ocean where the Fiji islanders are singing Methodist hymns in the praise of God. The Friendly Isles follow, then Australia takes up the strain; the hive of China is becoming open to God; Ceylon, with its spicy breezes, wafts on the sound of the same hymns which you all have learned to sing; India, with its teeming millions, is being given up to God; the Cape of Good Hope prolongs the strain, till we come back through Italy and Germany, and stand once more where we now are; and through every one of the twenty-four hours the rising sun has been awaking Methodists by God's grace to praise Him for His mercy, and to work for His honour and glory. And the great consolation and mercy in all this is that it is not *our* doing. It would be worth very little if it were. The success is the success of the Almighty; and we want to have it more and more, day by day, impressed upon us that this is the case. It bears upon it the clear and distinct stamp of God; He has done that which we could never do; He has given us the men in such numbers; ah! and such men! He has given us the successes; ah! and such successes! Such successes as your talents and mine could never compass; such work has been done as we, ay, and even our forefathers, grand, and great, and godly as they were, never could have accomplished but by the overwhelming blessing of Almighty God. Look especially at the character of the work. The more popular way of looking at it is in its civilizing tendency. I will say a word about that in a moment. But apart from that, which might, perhaps, be produced according to the notion of some men by philosophy, and education, and so on; there is something far deeper and

better; we rejoice in the work and success we have had because the success is distinctly God's work, the Holy Spirit's work, Christ's work; it is the work of the salvation of souls; it is not only that it makes men clean and puts more clothes on them, but it goes into their hearts, baptizes them with the love of God, and washes them in the atoning blood; it not only changes them from savages to civilized beings, but it makes them the sons of God through our Lord Jesus Christ. If I wanted to give an illustration of the power of God I would wander away to some such desolate region as the Hudson's Bay Territory, to those Indian chiefs—men of calm, stoic indifference, and cold and deliberate blood-thirstiness—and one might say, There at all events is one of the least likely races of mankind to be stirred by the love of Jesus Christ, and to give up their hearts to God. But what do we read from that far-off country? I hope our good brother will be comforted with the recollection that we are thinking of him when I read the case that comes from "Norway House." "One morning, just at daybreak, during the homeward journey we were accosted by a band of Indians, who, having heard from some hunters that the Missionary had passed that way a few days before, had"—what? stopped at home because it was rainy, or gone to church or chapel once on the Sabbath because they had a headache? No, they had "come and encamped at a narrow pass through which our route lay for the purpose of having their children baptized. We responded to their signals to land; and there upon the barren rocks, with the blue heavens above us for covering, and the rushing stream as our font, we performed the solemn rites. A father and mother brought their little girl a distance of two hundred miles for this purpose. We gladly baptized the little one, giving her the name of Elizabeth, after which the parents immediately started off on their long homeward journey."

That is how they begin their lives under the influence of the Gospel. Shall I tell you how they end their lives? That is the test of a Christian. The writer says: "One of our members died of consumption a short time ago. He was about twenty-five years of age, and the sole support of a widowed mother. I visited him frequently, and found that his confidence in Christ was strong, and that he was patiently and submissively awaiting the final summons. I was present with him when he died. Feeling that his end was approaching, he sent out for his friends and comrades that he might say farewell. As he lay upon his bed of moss, wrapped up in a rabbit skin blanket, in earnest tones he urged them all to meet him in that land of happy spirits about which the Missionaries had told them, where Jesus was, and where hunger and cold and death are unknown. Perhaps of all people the Indians are naturally the most stoical; yet under this loving appeal all in the wigwam wept, and many sobbed aloud. For a few moments he lay back, exhausted by his effort, during which we sang the hymn:

'There is a land of pure delight
Where saints immortal reign:
Infinite day excludes the night,
And pleasures banish pain.'

Then, pointing upwards with his wasted arms, his eye seemed doubly bright by the glorious vision which appeared to be given him; he exclaimed, 'There is *the* land of pure delight,' and 'he was not, for God had taken him.' Thanks be to the Great Head of the Church, we still can say, 'Our people die well.' My friends, that man was our brother in Christ, and whether Briton or Indian it matters not. I say of him most earnestly, "May I die the death of the righteous, and may my last end be like his." So much for our success. Just a word or two upon this question of humility. Thank God for the success; but O, what

humility there ought to be in our hearts when we remember our own imperfect service! With a perfect Gospel to preach, an infinite God behind us to help us, with a blessed Saviour to lead us on, with the Holy Spirit ever ready to be vouchsafed, what have we done? I have been speaking about the affiliated Conferences; but just contrast our own progress in the thirty years I spoke of originally with the thirty years since; have we been doing our duty? In the first thirty years we increased from 82 Circuits to 278, in the last from 278 to 301; in the first thirty years our Missionaries increased from 107 to 411; in the last thirty years they have decreased from 411 to 358. I know there are all the affiliated Conferences gone away, but I am speaking, not of what the affiliated Conferences have done, but what we have done here at home; the Missionaries that we support as compared with the Missionaries whom our forefathers supported at that time. What, then, is our duty for the future? Well, first of all, we are to endeavour, as far as we can, to carry on this work of affiliation, to get these Conferences to be more self-supporting; we have to do all we can to raise up especially the Native Ministry. On both of these points I was anxious to speak, and have many things I wish to say, but my time is well-nigh exhausted. And above all other things I want to press upon you this thought—what we do want is personal consecration to this work; more devotion to it and less patronage of it; more speaking and working for it, and less listening to it, and paying attention simply on great occasions like this. If we had more of that self-sacrificing energy that was shown in times gone by, how much better it would be, not only for the work, but for ourselves! And when I come to press this point of personal consecration, O how I yearn for the power of one that is gone—

"O for the touch of a vanished hand,
And the sound of a voice that is still!"

that I might sway you as he would have done. O that I could lay hold of all your hearts, and induce you to give yourselves more entirely to God; and His work! O that I could make this not simply a Missionary Meeting to hear speeches, but a blessed service wherein we should give our whole hearts to God as we never did in all our lives before! May God in His infinite mercy grant it to us, and give us grace and wisdom to rise and do His work. I have not time to dwell on the leading incitements to Missionary effort. One is the magnitude and worth of the task before us. We have both to civilize the world, and to save it. Missions are needed to civilize the world; they only can do it. The Gospel is the only means of civilization; not simply a good means, but the only means. You may have a system of polished barbarism; you may have the advantages of education; but you cannot civilize in the highest meaning. Everything else has failed; the philosophy of the world has failed; the education of the world has failed; peace has failed; war has failed; everything has failed, except the blessed Gospel of our Lord Jesus Christ. Take for one moment such a case as I referred to a moment ago; take one of those untutored Indians and tell him to be clothed and in his right mind; what does he care about it? What enjoyment would it give to him? He would rather be free from all these various trammels of polite civilization, and you can offer him no sufficient inducement to break him away from the long history of his previous life until you tell him of the love of Jesus Christ who came and lived for him, and died for him. And so when your educationists, looking at the converts you have in various parts of the world, ask how the work has been done, we have no answer but the one given by the Apostles of old. When they see the man, in the first instance, in the disease of his depravity, in the impotence of his

sin, and then they see him restored and whole, to their questioning wonder we can but say: "If we this day be examined of the good deed done to the impotent man by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole; this is the stone which ye builders rejected, and is now the Headstone of the corner; neither is there salvation in any other: for there is none other name given under heaven among men whereby we may be saved." We go on cheerfully because we trust in the overruling providence of God. We watch hopefully the moving of the nations. I do not mean to talk politics, and still less to be foolish enough to talk prophecy; but there seems to be a moving, not only upon the seven hills, but also in the dominion of the false prophet. Already the temporal power of Popery is destroyed; and Mohammedanism is trembling in fear of a like fate. They know that with their temporal power must go their spiritual supremacy. They know that when once their power on earth is gone they have no power in heaven. And the time seems to be rapidly approaching when in the same great and blessed destruction the Beast and the False Prophet shall descend together. Sooner or later, however discouraging the present prospect may sometimes seem, this must happen. I care not if there be, as there is, a deadening, chilling barrier of polished barbarism amongst the millions of China or India; I care not if there be a barrier that is equally deadening and chilling in the infidelity of France; I know that you and I can do very little indeed, for I know that we can do no real good at all without the aid of the Holy Spirit. So have I seen how in some lovely landscape from the high mountain above the glacier pours its

frozen stream victorious into the valley beneath. I have seen how men have struggled and striven in vain to withstand the progress of the destroyer, and in its steady, slow, but unrelenting march, it has carried forward ruin and death. But wait awhile, and let the sweet, warm breath of God's own spring come over it, and at once the fountains are loosed, and the giant flows down no longer to destroy, but to fertilize the plains beneath. So in all the world. I know the work is difficult, and the prospect dark, but let the Spirit of the Lord breathe upon these nations in their torpor and their cold, and in one moment He can do that which we can never do. They shall wake into new life and beauty,—"the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." It shall not be done by our education; it shall not be done by our labour; it shall not be done by our money; it shall be done, "not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Therefore, my friends, we have this Divine assurance; we have the assurance of the power of the Holy Ghost; we have the assurance in the presence of the Lord Jesus Christ, who says, "All power is given unto Me," and because it is so given, He bids us, "Go ye and teach all nations." The power is given "to Me." Then what is the verse following? "Lo! I am with you alway, even unto the end of the world,"—with us, not only possessors, but waiting to give that "All power," given to Him of the Father. One more lesson; we have not only the promise of the Holy Ghost; we have not only the presence of the Son; but we have the distinct and definite pledge of the Father: He has been challenged by the Son to give unto Him the kingdoms of the earth for His possession, for He has promised, and the pledge which has been given by the Father to the Son shall be performed; the world cannot

withstand its ancient Conqueror. We are invincible because He is invincible. It is not our might; without Him we can do nothing; but "we can do all things through Christ which strengtheneth us." It is vain, therefore, that opposition may be made to this great and blessed work.

"Ah! why do the heathen so wickedly rage,
And the people imagine vain things,
Against His Anointed their battles to wage,
The rulers take counsel with kings?
But Jehovah hath said, 'On this day of
Thy birth,
My Son! I declare the decree,—
The heathen, the uttermost parts of the
earth,
I give, a possession to Thee.'

"In the fulness of time, lo! He cometh to
claim
The kingdom His Father hath given;
Enduring the cross, and despising the shame,
He stoops from the glories of heaven.
He redeems us with ransom of infinite worth,
And the cry bursts from Calvary's tree,
'It is finished! and I, lifted up from the earth,
Will draw the whole world unto Me.'"

The Rev. A. M'AULAY, (President of the Conference,) moved the first Resolution as follows:—

"That the Report, an abstract of which has now been read, be adopted, printed, and circulated; and that this Meeting, while thankful for such an encouraging income from Home resources, is especially thankful for an augmented income from the Foreign Auxiliaries, recognising as it does in this fact an onward movement in the direction of self-support in the Colonial and Native Churches."
He said: I am sure, Mr. Chairman, that I express the feeling of this whole meeting when I say that we delight, for your own sake, and for the sake of him who has passed into the skies, as well as that mother who is present to-day, that God has kept you to this hour, and honoured you by placing you in this position. We have always recognised in you a man who can stand in the world around you, and be faithful to your inmost con-

victions. There may be fourteen millions of Methodists in the world who speak the English language; but I doubt whether her Majesty ever heard a syllable of the English language from the lips of a Wesleyan Minister in her own dominions. This may sound strange to friends from a distance; but it indicates a state of things in which a man, placed as you are, has sometimes to endure a sneer; and some of the weak-kneed among us have often fainted and fallen away, yet there are men who dare to be the monarch of circumstances, and assert their manhood. There have been some who have loved the reproach of Christ more than the treasures of Egypt; and who have got the honour of Christ and the treasures too; God has honoured faithfulness, and we rejoice to-day in the prosperity with which God has favoured you. True to that grace by which it has been given to you to preach the Gospel, we like to congratulate you as one who dares to stand in the open air seeking the worst of the people by the truth you commend to others to spread; but I know enough to say that I believe you shine more within the home, where your sworn friends are known, than in any other spot whatever. I am glad that God has set His sign on Samuel Dousland Waddy, and associated his name with that of Samuel Romilly Hall of blessed memory. He is with us here to-day, though he has passed to the same skies as your father. They loved each other, and they rejoiced in the glory that is now coming; and I rejoice to say that he also had the honour of sons treading in his footsteps, and though he is not here to-day, those sons have sent me a cheque for £100 to be presented as a tribute of respect to their honoured and sainted father, and I have great pleasure in handing it to the Senior Secretary of the Missionary Society. He enrolled the name of every child, as soon as it was born, as a subscriber to the Wesleyan Missionary Society,

and it would have given him intolerable grief if he could ever have thought that any one of his sons would withdraw his name from that list, and I am pleased to find that we have to rejoice in their conduct in continuing to contribute to the memory of their father. You referred, Sir, to two or three distinct Missionary Meetings at different periods. I was pleased, as you mentioned the name of James Wood as amongst those present in 1818, to think that in the Report of to-day his son's name occurs in the record of faithful men who have passed into the skies, and who maintained their faithfulness to the cause of Missions. I think he was the father of Dr. Wood; and I am still as highly pleased to observe that to-day the grandson of that James Wood is sitting upon our platform. Instead of the fathers shall come up the children, and generation after generation shall show forth the praise of God and declare His works to the end of the world. I scarcely think I ought to stand up here and speak at all. My place is on the Home Missionary platform. I hope to see—I was going to say—as large a congregation to-morrow night. Well, why not? Why do you all laugh at that? Why laugh at that? You hand over to us the work of dealing with the soldiers of the British army, to maintain chaplains amongst them. I tell you that if we do not see to the conversion of those "red-coats" the "black-coats" you send out will not be successful in carrying out the work of the Lord. You may think lightly—but I do not believe you do—of the efforts we have to make on a much larger scale to convert the "blue-jackets" on our shores. We have something to do in that Home Missionary Society to bring the abundance of the sea to God; and I tell you it is in the power of your soldiers and sailors to blast, or bless, your foreign Missionary cause. Let them go forth as living epistles, known and read of all men, and

there will be a power behind your Missionaries that will make the Gospel felt by every one that proclaims it; instead of many of them being sad caricatures of Christianity, bearing the name and yet disgracing it. Well, we may have that topic up to-morrow night; I dare not touch it now. I suppose I should be out of place if I gave an outline of the good things; but I do think, Sir, we should like to hear the story of the Lincoln Mission District told by Edward Smith. It is for this reason. You have drawn successful Missionaries from that country: and unless our work at home produces godly and earnest men, trained in the deepest and darkest parts of our home Missionary field, you will never man your foreign posts with heroes. But I must not speak on that point to-day. You, Sir, did right to-day in casting a solemn tone over this meeting. We live in times when great events are shaking Europe; and none of us can foresee what will be the issue of the mighty movements of the present hour. One goes back nearly twenty-five years ago—to 1854—and looks upon the struggle as it was then waging in the Crimea. We all thought then that Russia was humbled; but there is nothing, Sir, that can conquer a spirit of ambition but the grace of God. We thought that Turkey had learned she was a baby in science; and we had hoped that Czar and Sultan and Shah, coming to visit us, would have learned something better than war; but these nations, Russia and Turkey, seem, at the end of twenty-five years, to be nearly unchanged from the state in which they were when the last war began. On the shores of the Black Sea, or rather the shores of the Sea of Azof, where we were encamped, there was one little contingent sent from Sardinia. The change wrought upon that small kingdom since that period is the only great change in any of the armies present in the hosts of battle. The King of Sardinia sent a small contingent, and

various wars have taken place from that time to this; and in 1859 France and Sardinia fought against Austria, and then Lombardy was ceded to Sardinia, and afterwards Tuscany and Modena. In 1860 Garibaldi, under a kind of inspiration, for there was no reason for his conduct, put his foot upon the Two Sicilies, and people at once flew to his standard, and his march up to Naples, instead of being a conflict and a conquest, seemed to be one of triumph. The strange king of that hour, Francis, ran away from his capital, no one knew where to find him scarcely; but then the extension of the Italian kingdom went on; and when Prussia and Italy fought against Austria in 1866, and Austria got vanquished, Italy still extended her kingdom, and so it is that, at this hour, the changes of that little kingdom have been so manifold and so manifest that one is disposed to think that any one that fights against Popery, by any power whatever, is sure to be blessed by the God of heaven. You have something like a free Bible in Italy, and to-day we rejoice that the other war that followed—the war between Germany and France—a war which began three days after the doctrine of infallibility was proclaimed, broke down the right hand of the Pope, and immensely increased the moral and material power of Germany. By some of the changes Popery seems to have been politically annihilated; and in Italy herself the Pope moans over his condition of being a prisoner in his own Vatican. I should like him to get the liberty of the Spirit—that liberty that makes the sons of God free. But now we hear we have got a chapel in Rome; that we have a Mission amongst the Italian soldiers; and that there is no part of our work that seems more promising on the Continent than that in Italy itself. I pray that there may be an old-fashioned revival throughout the whole of Italy; that that good people join us in the crusade against the vices

and errors of the world, against the kingdom of Satan, and for the kingdom of God and of His Christ. I am anxious, Sir, about Germany. There seems to be something of a Cromwell to be found in Prince Bismarck and the German Emperor, if you take the best parts of them and put them together. I think the Pope exceedingly dislikes them, and that is a very good sign. Love of God in the heart and the hatred of the Pope must make a man full of very satisfactory assurance. I like to see the increase of power in Germany. I do not know what way it will go; but Germany gave the world Luther, and though Döllinger may not be a Luther, the spirit of Luther is not dead among his countrymen; and if the Holy Ghost fall upon Germany, we may have a German Luther as well as a German Bismarck in this case. And I am glad to find Germany represented in the list of Missions. Our work there is comparatively small, but our Methodist Episcopalian friends have done a great work amongst the German people. They number the Ministers by the hundred, and have founded a successful Mission at Bremen. Never let us forget that we owe to Germany the conversion of John Wesley. He was not converted at Oxford, nor brought to God through the instrumentality of Englishmen, but the names of Peter Böhler and his most intimate friend are associated with John Wesley's real conversion and quickening. I am hoping that in this day the Spirit of God that can turn a valley of dry bones into a living army may breathe upon Germany, for we want her to join us in this great work of evangelizing the world. Sir, reference has been made to the Native Churches. I dare confess to a kind of feeling that perhaps will not be common to you all, but nothing seems to give my heart true hope for the future success of the Missionary enterprise except the conversion of the people to whom our Missionaries are sent. As I see the ad-

vance of reason in India and China and Japan I am led to ask, Shall these men pass over to the ranks of infidelity, or shall they become one with us in Christ Jesus? The destructive forces are terrible and world-wide, and unless there be a visitation of the Holy Ghost as wide as those forces that are shaking false systems men will run into infidelity. Nothing but the grace of God in the human soul can make a living Christian or a faithful disciple. While these events are taking place throughout the world, God expects on our part a corresponding development of our resources, and a proportionate increase of our armies, that while the walls of Jericho are falling the hosts of God may go up and take the world for the Lord Jesus. But are we willing to give the pleadings in the closet, to lay our sons upon the altar and our gifts before our God? Or does He see in us something like a people who are just merely looking at it, talking of it, thinking of it, when the real business requires to be done in the spirit of Him who tells us to take up the cross daily and forsake all and follow Him? How few amongst us would stand acquitted, were we judged on the Gospel principles: "He that is faithful in least is faithful also in much." Thank God, the spirit of consecration is increasing. There is more devotion, I believe, in the closet than ever. I learn from many mothers in ranks above those from whom we have drawn largely our ministerial supplies that they would count it their highest honour if God would lay His hand upon their sons and make them messengers for Him in this earth to proclaim His Gospel. Something is said in the Resolution about the Native Churches. I am pleased that this work is not to be committed to us only; every soul that gets saved is bound to seek every other unsaved soul, and unless we get such sound conversions amongst our converts that they become workers, the work cannot be done. I was pleased, Sir, to

hear it intimated that our Native Churches were becoming more liberal in supplying Native teachers. Reference has been made to the New Guinea Mission. I was glad to find that good man, Mr. Brown, has taken eighteen Fijians, and gone with them to carry the Gospel into that land. I have seen the portraits of some of those men, and they would grace any platform by their appearance. I do not know that Mr. Brown would have gone if Mrs. Brown had not been as earnest as himself: "I will go and you must." But we have nursing fathers too, and while the Native Churches are thus sending Mr. Brown, and doing God's work, I know of one, whose name I very dearly love—I mean Henry Reed; he has undertaken to provide for the education of Mr. Brown's family while they are engaged in this holy work; he has given them a steam launch called the "Henry Reed," and has given substantial aid to the whole of that work. Well, my dear friends, I am glad that we can get such men for nursing fathers. I cannot commend anything more to a wealthy man to whom God has entrusted great gifts, great pecuniary resources, than that he should get his heart set upon the conversion of some neglected people, and seek to do some work for God, that if he did not do it would be left undone. On looking at the matter as it stands to-day, the mighty war that has begun, the changes that are about to take place, feeling agitated, one sometimes gets to the mercy-seat, and pleads with God, and a voice seems to speak and to be heard amidst the din of war, "Be still, and know that I am God;" "I will be exalted in the land;" and whatever else the world befall, this consummation is coming nearer. Christ must have every soul; He bought them all; the Gospel of God must reach every man. It is not the monopoly of a people; it is for every creature; the grace of the Spirit must come down as on the day of Pentecost. O! may

the Spirit of God control the events of our times to destroy the great errors of the world and make a way for the great truths of God. There is hope for the world, however dark; there is hope because we have the promise of God, who cannot lie. I have sometimes stood by the streams of my native hills, and seen the water coming rushing, sparkling, dashing down the sides; and I have looked at it sometimes calmly gliding, sometimes falling as a cascade, and have said to myself, Why, you seem not to know where you are going; you do not seem to know anything of your road; but I knew at the very moment those thoughts were passing through my mind that by the law of the attraction of gravitation every drop of that water was under that law, and by its force, however varied the course of the drops of the stream, all was going into the river and all being drawn into the sea. So at this moment, though the events of our times seem all confusion, there is One who ruleth every event, controls every mind, and aways every heart, and by His providence is fulfilling His designs; and His purposes shall be accomplished, and Christ shall reign, and massacres shall cease, and hatred shall perish, and the love of God shall fill the souls of men. Amen! May God hasten that glorious day!

The hymn commencing,

"All hail the power of Jesu's name,
Let angels prostrate fall,"

was then sung.

The Rev. EBENEZER E. JENKINS, M.A., being called upon to second the Resolution, said: Sir, I have always deemed it to be my province not to argue the Mission question, but to add to the store of Missionary facts. I have never swerved from this line of advocacy, and I shall not depart from it to-day. Let others reason out the question. I will furnish the data upon which reasoning is based and arguments are built up. I am prepared to admit that an eye-witness is not necessarily trustworthy, however

truthful his intentions; and especially when, as is the case of a Missionary, he may be a participator in, as well as a spectator of, the facts he describes. But this he cannot help; he is not the judge. The public has the judicial ear, and the public must take his depositions for what they are worth. The only quality which I presume to claim for the testimony of my brethren and myself is honesty. We mean to speak the truth; and if, in the natural warmth of our descriptions, we impart a colour to our narratives deeper or brighter than that which characterizes the scenes we depict, it is because we insensibly mingle with the observation of that which is, the hope of that which will be. I have studied Missionary evidence for years; I have checked it by a personal inspection of the ground, of the labours, of the Churches, and of the schools of which such testimony has been given; and I am proud to declare that, as a rule, the Missionary understates his work. He understates both its measure and its success. He tells you that he sets in motion currents of thought and of knowledge. He follows these currents a little way, and describes a few of their apparent results as they may happen to arise within the local field of his work. But he cannot pursue these subtle waves of truth and emotion when they pass from his sphere to agitate and inform the public mind: penetrating remote families, impregnating books, and silently and out of sight changing the opinions and the ways of communities. Yet this is his work, and if the computation of it be not returned in the tables of the statist, its record is on high. This larger view of the Missionary's work, whether we think proper to take it into the account or not, is the only basis upon which the thinker and the Christian will attempt to reckon the amount of that work. In discharging to-day the obligations of a Missionary witness, you will expect that I shall submit to you some

account of my recent visit to the East. If this were an ordinary occasion I might interest you with the adventures and observations of a traveller, and make the features and products of strange countries, and the characteristics of comparatively unknown peoples, live again in description; and such a course would by no means be inconsistent with the Missionary's duty, for geography and botany and ethnology owe a great debt to what we consider the subordinate researches of Missionary toil. If certain scientific men smile sceptically at the enthusiasm of the Missionary's calling, science herself is grateful to him for opening for her problems which, but for his heroism and scholarship, would still have been sealed to the world. But I feel, Sir, that in the presence of this great Christian assembly, convened, as it has been, to consider the present state of our Missionary progress, and what new duties and new sacrifices are imposed thereby upon each one of us, it would be out of place, for me, at least, to invite your attention to any subject except it bears upon this more direct purpose of the meeting. I visited three great countries—India, China, and Japan,—the united populations of which cannot be returned with accuracy; but if we set them down at six hundred millions, we shall not be untrue through exaggeration. They represent the great Empires of the East, and the oldest forms of at least historic civilization. I wish to show how Christianity is affecting these nations at the present moment, and how the character of each race and their respective Governments bear upon the hopes of Christian Missions. I found the Hindu inquiring whether the truth of Christianity can be proved; and the Chinese asked whether Christianity can be made to pay; and the Japanese was as anxious to learn whether Christianity can be wedded into a good political instrument? To each question I replied, Yes! The thinker cannot have a surer

foundation for his faith; the merchant cannot make a more remunerating investment; and the statesman cannot find a stronger and more elevating political force than Christian law and Christian love. And here let me say that you must not expect every nation to look upon the great Christian movement in the same light in which you see it. To all it will be a regenerating power; but it will touch each nation upon the side of its more urgent necessities. The most apparent and importunate want of the Hindu is intellectual rest. You have disturbed him; you and you only have shocked that old complacency which never knew a ripple until the gale of Western thought passed over it; you have shaken the basis of Hindu society; and, whether for good or evil, it must be reconstructed. You have made the idols of a thoughtful and religious nation ridiculous; and a million young people are just now being taught to laugh at mysteries which but a little while ago were only whispered in holy places. There is hardly a town or village on that vast continent where your new ideas are not upsetting everything they find; families losing their young men, ay, and their young women too; capital getting into new investments; populations deserting old homes, and following in the track of railways; schools of the new movement thronged with pupils; temples abandoned to those last and most faithful idolaters, the moles and the bats. The Hindus never asked you for this revolution: never desired it. Like Prospero, you have raised a tempest; but you cannot, like Prospero, lift your wand again and call home the mutinous winds. You should have considered what you were doing when you proposed to trouble the religious calm of two hundred million believers. When I stood on this platform in 1856, before the Muddy, we united to condemn the East India Company's rule, because its policy was narrow and selfish and secret—caring very sharply for

revenue, but neglecting absolutely the people of its charge. You commanded these merchants to give way to statesmen, and their administration to merge in the Government of England; you approached the throne, and besought her most Gracious Majesty to make the people of India your fellow-subjects, and now she is their Empress Mother; and her fair fame has become a proud legacy to the rising intelligence of India. The people of Hindustan, whatever their school of politics, are not ungenerous; and among all parties of Hindus and Mohammedans the Victoria of England is celebrated as the model Sovereign of East and West. And when this sentiment was put to the test last year by the visit of the Prince of Wales, it was memorably endorsed by the acclamations of an Empire. But while I stand here to-day to congratulate the country upon the breadth and beneficence of its present Indian policy, I cannot congratulate the Churches of this country upon the manner in which they have embraced the opportunities of that policy. Perhaps some allowance must be made for the difficulty of foreseeing the results of a revolution of which history furnishes no parallel. I was amazed at the strides which this gigantic revolution had taken between 1863 and 1876. It has come to this, that the Government of England is compelling India to change her gods. For what means that vast network of education, which is spreading all over the Peninsula, woven and sustained not under the patronage, but by the direct provisions of the Administration, and at an annual cost of one million sterling? Does it mean anything else than a rapidly progressive apostasy from the native faiths? Let me cite the recent testimony of non-Christian natives. The "Bengal Magazine," speaking of a Hindu youth at school, says: "Up to his passing the entrance examination of the Calcutta University, he remains a Hindu of more or less orthodoxy..

"When he crosses that Rubicon, Hinduism gradually slackens its grasp of him. He now tampers with Deism. He loses all faith in the religion of his ancestors.....a few become Brahmos; fewer still become Christians; but the vast bulk are left stranded on the shoals of scepticism." (Vaughan's "Trident, Crescent, and Cross," pp. 254, 255.) Here is an extract from a vernacular periodical of the old Brahminical school, the *Bharat Britya*. Listen to the concessions of this orthodox Hindu: "No one who has passed the age of fifty, or is bordering thereon, can be ignorant of the great contrast between the worship of this and a former period. Young people have only to ask their seniors to be convinced of this. Formerly the worship was really an act of the mind; now it is a matter of nothing but outward show and amusement. This is a thing greatly to be regretted." I repeat it, the Government of England is compelling India to change her gods. Shall the Christianity of England stand by and make no sign? There is a terrible word for India to send back to us, "The vast bulk of our youth are left stranded on the shoals of scepticism." Shall we who have found an everlasting haven in Jesus leave them to perish on that fatal reef?—a reef upon which they would never have been stranded but for those under-currents of thought that lie in the education course upon which we tempted them to embark. I said that, like a magician, you had raised a tempest in India, and that you had no further spell to undo what you had done; but there is One above us, the Master of waves and of currents, who

"Plants His footsteps in the sea,
And rides upon the storm,"

seeking to pilot minds that have lost their way, and to rescue them that are foundering and wrecked. He is the hope of India. I found Him there waiting to adopt any voice and to penetrate any organi-

zation by which His word of rest and salvation may be conveyed to the perishing millions of the East. He asks for your voice: let it speak to day in renewed supplications for India, in the sacrifice of Missionary offerings, and in the consecration of youthful talent and piety for Missionary service. In going from India to China, I leave home for a foreign land, and begin a new study. I travelled under several disadvantages; I was ignorant of the language; and, including journeys and river trips, I was barely two months in China, and my sources of information were narrowed to Missionary centres. But I made every available use of eyes and ears; and having but one object before me, namely, to ascertain the prospects of Christianity in China, it may be assumed that I so far fulfilled my purpose as in some humble measure to warrant the position of an independent witness. One of the gravest and most stubborn obstacles to the propagation of the Gospel in China has been a popular hatred of the foreigner; and it must be acknowledged that our political relations with the Chinese have fostered this enmity against England. I do not wish to rake up by-gones or enter into questions which do not become a Missionary platform; but very much of the distrust and the repugnance which oppose or embarrass our work in China may be traced to the unhappy traditions of the Anglo-Chinese opium war. And although the opium dispute has subsided, the opium wound still rankles in China, because our opium traffic still flourishes. It was all very well for the East India Company in 1834 to seek out a market for their opium produce; it sometimes happens that the dividends even of English merchants are more sensitive than their conscience. It was so in that case. They found a market in China; and, after the prohibition of the country had made their trade contraband, they still landed their chests of poison and death at Macao and Hong

Kong. We did not go to war to justify the English merchants, but the Chinese overstepped the limits of constitutional resistance; and seizures of English property and massacres of English families insulted the honour and called for the retaliation of England. It is one thing for a company of sharp merchants to drive a questionable business, and to consider their revenue first, and afterwards the claims of equity and humanity, and it is another thing for a great Christian nation like England to adopt the traffic and all the dishonour that belongs to it. I am not so idle as to imagine that the Government of India can, at a moment's notice, dispense with eight millions of revenue; neither am I so unobservant of public opinion as to believe that the people of this country will allow it to be said much longer that the curse of China is the gain of England. In regard to this question, and other matters affecting our intercourse with the Chinese, the residence among us for a time of the eminent persons who directly represent the Court of Peking will, I doubt not, prove to be of great advantage to our Missionary work in China. Already the obstacle I have been deploring has begun to give way, and as political irritations are composed, and the Chinese carry out the recent resolutions of their Government, to study our administration, our history, and our literature, Missionaries will have no need to preach and labour under the consular shadow of Treaty ports, but will trust themselves to the growing intelligence and confidence of the people, as indeed several of them are now doing with safety to themselves and advantage to their work. On this point permit me to read a communication of great significance which has just been received from China, and has been put into my hand by Mr. Scarborough.

"PEKING.—Some stir has been occasioned here by the publication of an Imperial decree in the

'Gazette' of the 1st inst., in which injunctions in favour of religious toleration, with special reference to Christian proselytism, are laid upon the Provincial Governments throughout the Empire. This spontaneous manifesto, the first of the kind ever issued, is said to have been evoked by a representation from the Governor-General, Li Hang Chang, who, descanting upon the consequences of the Margary affair, has urged the importance of averting similar dangers arising from prejudiced treatment of converts to Christianity.—February 8th, 1877."—"You will be glad to see the above, which I have copied from the 'North China Herald' of March 1st, 1877. The communication being from the Peking correspondent, it will be good news for the Secretaries, and ought to lead us to seize the opportunity, as the Inland Mission is doing, though not on so wide a scale."

China is rapidly changing, and our Missionary Society must look out vigilantly for those opportunities of consolidation and enlargement which always follow in the wake of a great political crisis. As for the work that is done, I have never seen better work: as for the men who are doing it, I have never seen better men. I heard both disparaged by European residents and travellers who knew nothing of either. It seemed to me a peculiarly distressing trial that in addition to the atheism and enmity of the heathen he is sent to convert, the Missionary should have to encounter the scepticism and hostility of his own countrymen. Even if a man did not believe the Bible, the busy centres of Missionary life, with literature and thought radiating from them, East and West united in the mutual translation of tongues, and the exciting conflict of different faiths and different moralities, ought to command the generous attention of every educated European on the spot. We have no reason to be ashamed of George Piercy and David Hill; or of William Scarborough and Thomas

Selby, who are with us to-day; and other societies in China are as ably represented as our own. I had a pleasant intercourse with Bishop Burden and Dr. Eitel, of Hong Kong, with Mr. Muirhead and his brethren in Shanghai, and with Mr. Johns, and the devoted men who belong to Mr. Hudson Taylor's Mission in Hankow; and I never saw intenser devotion to their work and stronger faith in their work than these Missionaries seemed to me to possess. They have had a hard time of it during the last thirty years. They have been working below the surface, and out of sight; but they are making their way through the heart of the people, by the penetrating instrumentality of their literature, by the mighty cleaving force of the Word of God, and by helps from God which they had never reckoned on; events which the Father of all seasons is pressing into the Mission of his Son. Now that Paul and Apollos and Cephas have become theirs in the person of Christ's ambassadors, everything that is present and everything that is to come shall be made to minister to the redemption of the people of China, until they also are Christ's, as Christ is God's! In presenting to you the Christian prospects of Japan, I can speak definitely but of two movements: first, the enthusiastic adoption of Western laws and Western manners; and, secondly, a national system of education laid down upon the lines of English Universities and English public schools. The first revolution, which bears directly upon the Government of the country, must be allowed time to produce those changes in the popular mind towards which the new doctrines inevitably work. The mind of the Japanese is not unlike their soil: subject to volcanic eruptions. The Government cannot go far ahead of the people. In regard to military and naval improvements the people want no training whatever; they are proud to see ironclads upon their waters,

and European manœuvres upon their parade-ground; they will spend a mint of money upon arsenals, dockyards, and barracks, and place them under the supervision of European officers; but they have not as yet opened their country to the foreigners. And can we blame them because they more quickly perceive those vulgar attributes of greatness—armies and navies—than the finer and more genuine features of a nation's eminence, toleration of religious opinions, the recognition of the brotherhood of nations, trusting to the diffusion of intelligence, and believing in its ultimate triumphs? We were a long time learning these lessons, and we have not learned them perfectly yet. When the Japanese ironclad "Foo-so" was launched the other day on the Thames, the most important incident in the event of that day was the speech of the Japanese Minister, and a few words spoken afterwards by the Chinese Ambassador. The envoy from Japan concluded a remarkable address in these words: "He earnestly hoped and desired that the relations between Great Britain and Japan might be further consolidated, not on mere considerations of personal advantage, but on a basis more noble and more lasting—that of national rights and international esteem." His Excellency knew that these words would be read throughout the length and breadth of England; that they would not only be telegraphed to the Mikado, his own Sovereign, but to the Court of Peking, whose representative heard them. He spoke in the hearing of three Empires; and his noble words were taught him by the spirit and example of the English Constitution. Kuo, the Ambassador from China, the first Ambassador that ever left Peking to represent the Emperor of China in a foreign court, was pleased to say that he "trusted the ironclad before them would never fire a shot except as an ally of China. Japan," he continued, "was, geo-

graphically speaking, the England of the East; and he hoped that she would use her power as England had used hers, in the defence of the rights of nations." If the people of Japan were as enlightened as the Government of Japan, the country would be opened to-morrow; and it must be added that the Government is using the only means by which a state can bring up its people and set them abreast of its legislation: it is educating the children of the country. Education is not a new power in Japan: it is a very old power. They have an ancient literature, distinguished from that of China and India by being thoroughly household; the language owes a great debt to the women of Japan, for when, some nine hundred years ago, there was a great rage for the acquisition of Chinese, the women stuck to the native language, and, by their own compositions, they preserved its elegance and force. Among the Japanese classics the finest specimens of style have been produced by the refined genius of the ladies of Japan. In all languages ladies, where they have a chance to compete, write better than gentlemen. But the schools are changing their studies; and without any avowed purpose of changing their religion, Buddhist literature is giving place to Christian literature; and the superstitious traditions of nature are vanishing before the light of science; and public opinion, under the guidance and authority of the Government, has dismissed priests from the seminaries, and introduced scholars,—in many instances, Christian scholars; in nearly all instances, men and women inspired by Christian scholarship. So intense is the thirst for the knowledge that comes from Europe and America, and especially from England, that although the erection of churches and chapels is forbidden beyond the limitation of concession lands, a Christian Missionary may go anywhere as an educationist; and he need not leave his Bible

behind him; he may not erect a chapel, but he may circulate his books, where he cannot conduct his arguments in person, and, like Paul in Rome, he can dwell in his own hired house and receive all that come in unto him, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." I went to such a house, and found not only a company of Japanese gathered to hear me preach, but my congregation knew sufficient English to enable me to dispense with an interpreter; and among them were fourteen converts,—members of the Canadian Wesleyan Mission,—one of whom, a learned Japanese scholar, and a principal of a Government Normal College, was a Class Leader. I found this little Church full of vitality and promise in the centre of Tokio; and Mr. Cochrane, their Missionary, full of hope for Japan. Let me say, in conclusion, that in presenting this brief review of Christian prospects in the wide East, and in the possession of other facts that cannot be stated here, and in the consciousness of impressions recently awakened, to which it is impossible for me to give utterance, the question that weighs most heavily on my heart is this, What is the responsibility of England in view of her growing influence in the Eastern world? In India she directly rules the mind of two hundred and fifty millions; and in her schools, in the laws and spirit of her Government, and in her Missionary Churches she has the power to lead them to God or to drive them from God. Japan is not subject to her; but Japan is a pupil at her feet,—learning her language, trying to master her ideas, and to copy her institutions. In deciding questions of policy, and even of manners, the people ask, What does England do? And this necessarily leads to another question, What does England believe? And even China,—upon whom until recently we looked with curious awe, as travellers gaze

upon the Sphinx of the Desert, vast, fixed in the stony lineaments it received before history was written, and apparently resolved to keep its secret for ever,—touched on all sides by the warm fellowship of nations, the stone of China is softening into flesh, and that mighty block of human beings is becoming a lively people. You may say that commerce has done this, or that it is due to the pressure of political events, or to the higher agencies of modern education. We maintain that it is the Lord's doing; it is marvellous in our eyes! There is no doubt that in India Brahminism has ceased to be a power, and will, ere long, cease to be a form. There is no doubt that Buddhism is perceptibly on the wane in Japan: the people find it to be in their way; they cannot assimilate it to the sciences and institutions of freedom. There can be no doubt that China will shake herself free of whatever clogs her advancement in the new race for which she is girding up her mind; and England is answerable for this unprecedented condition of the East. Let us to-day accept this responsibility in the sight of Him in whose hand at this time is our freedom and our peace; and while other nations are marshalling the armies of war, let us muster the hosts of peace under a banner that wars against war, that saves life, and unites the living from sea to sea, and from the river unto the ends of the earth.

MR. H. ARTHUR SMITH, M.A., who was introduced to the meeting as the son of the late Dr. George Smith, said, in proposing the second Resolution:—Mr. Chairman, I cannot but feel that my position here to-day is due to myself only as far as it is intended as a tribute of honour to the memory of that voice to which you have alluded, which, though now hushed, has been a thousand times uplifted on behalf of this and every other business of our Church. Feeling that I am here only as a representative, and a very unworthy representative too, I am almost sure

that it would be indicative of the best taste on my part, as well as of the truest regard for the interest of this meeting, if I were just formally to move the Resolution in my hand, and to abstain from risking the comparison of my small spark with the great luminaries that surround me. But as I have almost promised to do something, as far as is in my power, towards supporting this Resolution and recommending it to you, and as I have by inheritance a zeal for the Missionary cause, and as I have not the slightest shame of that cause, or the slightest desire to conceal my enthusiasm in it, I may perhaps be allowed to say a few words to-day to the meeting. I think I am not far wrong in stating that the object of our meeting together is, beyond everything else, to arrive at the truth concerning the Mission cause, the truth concerning its brilliant successes, of which we have heard so much to-day, the truth as to its discouragements, and the truth also as to those immutable promises which defy all discouragement. And in doing this we shall come across some truths which we may find to be rather unpalatable; yet perhaps you will pardon me if I follow the bent of my own thoughts, even though it takes us into a phase of mind somewhat less jubilant than that which has prevailed. In doing so, I at any rate shall be doing what all Cornish Methodists approve—viz., giving something of my own experience and telling something of the state of my mind. Now, it is a palpable fact that these figures that we have listened to with so much gratification in our Report, though they seem large in the abstract, sink into a very small matter when compared with those vast numbers which represent the debtorside of the question. I do not mean to go into a recapitulation of statistics or to cite figures which are too vast to be adequately conceived; but if we look at a Missionary map, though it is well to be reminded that there is no parallel of longitude or latitude in which we have not some Method-

ist representative, yet we see how vast is the area that remains black and uncoloured, unlit by the Sun of Righteousness. And even where we find that the knowledge of the name of Christ exists, even under the very shadow of our homes, we find too often that that knowledge is diluted with indifference and corrupted with the most flagrant error. But, after all, this need not be regarded as necessarily depressing: for in an admirable Missionary sermon to which I listened last night, we were reminded that in the course of nature, eleven months were required to produce one month of harvest; and as we remember how little is the period of one hundred years in the history of a planet, and that it is not one hundred years since Christianity awoke to a sense of its duty in this direction, we can scarcely be surprised at the embryonic appearance of the work. But the point I want more particularly to refer to as influencing my own mind, is the notorious and lamentable immorality of England itself. It may be perhaps because, until recently, it has been my good fortune to reside in a district, which I suppose, as far as knowledge and experience of Christianity goes, is without a parallel on earth, in which—I may state it as a general fact—every third adult person whom you meet is a member of the Christian Church, and every child is an attendant at Sabbath school: it may be, I say, because I have recently lived in such a region as that, that I am the more impressed with what I see here. Yet I confess that I regard the moral, the religious state of this city as the saddest subject of contemplation upon earth. It is only by a strong figure of speech that we can call it a Christian city, yet it is so called, and thereby the name of Christ, and the religion of the Cross, is dishonoured. In the course of my studies I have not unfrequently of late been brought into contact with highly educated and polished Orientals, and have been compelled by them to admit, at best tacitly,

that almost every known vice of the world, the flesh, and the devil, is as rampant here as in Delhi, or Constantinople, or Yeddo. We point to Oriental degradation as a proof that Oriental superstition is degrading. Can we be surprised if they argue from our filthiness that Christianity cannot claim a superior power to purify the world, and even that it is a failure in the earth? They judge us by our works and by our lives; not unreasonably according to our own Scriptures do they judge us by our life as a nation; they will never judge us by the mere magnificence of the shrines we erect, much less by the arrogance of our self-satisfied boastings. These critics in our midst are yearly increasing in number, and this fact which, if England had been faithful to her knowledge and her creed, would have been the Missionary's greatest help, now produces one of his most serious difficulties. Formerly, as has already been alluded to, it was only the inconsistency of Englishmen abroad, the brawling soldier and the keen and cruel merchant, with whom he had to deal; but now, at any turn, he comes face to face with individual native testimony to the filthiness and iniquity of England itself; and such a sneer as is raised by that incontrovertible assertion may mar the labour of a year. Another sad thought—I shall not keep on with sad thoughts long—is the apostasy and corruption of many branches of the Church itself. It would be going over very old ground in this hall to speak of the delay of the work of civilization and religion which has been caused by the Romish adultery. I recently had in my hand a circular which announced the holding of some Mission services on behalf of the Romish Church in that very spot which I have just eulogized, in the midst of the Methodism of Cornwall. I do not care much for the success they are likely to have there; for the Pope very well knows that there are no such determined adversaries to that Church as the Methodists; that there are no adversaries so-

powerful, and who so reasonably and so successfully appeal to those traits in human character which it most successfully perverts. We cannot, however, but lament that all this zeal and energy is exercised on behalf of a lie, and the worst form of a lie, because the perversion of truth. I have read somewhere that in that sacred and hallowed spot, where once stood the pool of Bethesda, where the angel came down and troubled the water so that it gave health to the halt and maimed, there is now a stagnant cesspool, into which filters the filth of Jerusalem, so that the spot which was once the centre of life and happiness is now a reeking centre of disease. So it is wherever truth is perverted and the waters of life are embittered with a gall which only the casting in of the life-giving Branch can sweeten. You may think all this is very dolorous, but though we have to mourn over it, as we do, we need not be cast down by it. What is the most peculiar characteristic of Englishmen, but perseverance in overcoming obstacles? It is this that has crowned our army and navy with glory, and carried our travellers from the recesses of Africa to the precincts of the Pole. This feature of English character is admirably illustrated by a passage in the writings of Mr. John Stuart Mill, in which, speaking of the exhibition of character, and contrasting England and France, he says that in France, if a railway accident, or a shipping accident, or any calamity happens, they say, "*Il faut de patience*," "We must have patience;" and he argues that this listless fatality is due to the character of submission produced in the Gallic mind by the centuries of tyranny under which till recently it groaned; while under similar circumstances an average Englishman would say, "What a shame! whose fault is it?" The energy thus instanced he ascribes to our having been trained to believe the principle that there is no wrong without a remedy, and that we have our resources in our own hands.

If then it is to be admitted that the state of England with reference to Mission work is deplorable, let no Mr. Feeble or Mr. Timorous say, "*Il faut de patience*." As Britons we will not have patience, as Christians we *dare* not have patience while Satan is ravaging the fairest provinces of earth, while the name of Jesus is cursed under the very shadow of His noblest temples, and while souls redeemed with His blood are dropping into hell. We have many encouragements in our work. It is even one encouragement that it appeals to our strikingly practical nature. It would be going beyond my sphere to enter into any details of the foreign work, but I think I am right in saying the world itself is dissatisfied, and that that is one of the greatest grounds of our hope. Many who have left for foreign lands have looked back to the days of their innocent childhood, and memories have been brought before them of sunlit gardens and rippling streams, dear as playmates: and the thought of these things amid busy life afar has helped them to look forward to the blissful home-rest of the future. This, it seems to me, bears some resemblance to the unrest of the world, which in the midst of its writhing, makes desperate clutches at a higher destiny and yearns for peace. A learned traveller tells us that when he was at Damascus he saw a Mohammedan mosque, on which was engraved in the solid stone, an inscription which, though half defaced, being at last deciphered, showed it to have been originally Christian temple. The inscription was, "His dominion is an everlasting dominion which shall not pass away; and His kingdom that which shall not be destroyed." Like this mosque is the world built by a Divine hand for a noble purpose, and which, though now defiled and defaced, bears all the while His ineffaceable image and superscription. The thoughts I have endeavoured to depict have tended, in my own mind, to counteract the effect of comparative statistics and

the pain of scenes of vicious effrontery and the words of hideous blasphemy to which we have sometimes to listen. Our comfort stands on surer ground than hope, on the immutable promises to which we all look; and if my remarks have any truth in them it follows that a *direct* Mission work lies at our very doors. Let us make an offer of personal sacrifice; let us not regard the Home Mission and the Foreign Mission as rivals, but as one. And if we believe in a common Saviour, if we have a belief in the common Fatherhood of God, and if we have compassion for our fellow-creatures and fellow-sinners, there can be surely no object more mighty than this, the preaching of the Gospel to the world, to touch our hearts and move our hands. I am glad that the Resolution that I hold in my hand is one that speaks of "prayer;" and in the petition which we are invited to put up, let us be like Elijah sending up unto Carmel seven times and even seventy times seven, and see if we cannot discern the little cloud arising. It is already there, larger than a man's hand, and the heavens shall surely soon be black with clouds and refreshing rain. The Resolution is as follows:

"That in view of the great and urgent necessity of more men both to reinforce the old Missions of the Society and to occupy new openings for aggressive work in various parts of the world, this Meeting feels called upon to 'pray the Lord of the harvest to send forth labourers into His harvest,' and to crown with richer blessings those who are already toiling in the field."

The Rev. THOMAS G. SELBY (from Canton): I will make it my aim to present two or three salient features in the recent history of the South China Missions. The history of the last half dozen years may be divided into two stages,—the stage of violent and avowed persecution, and the stage of unavowed but very manifest competition. A good deal of this history has had its springs in Fatsan, the place where I have

lived, and I am rather proud that my Circuit town should have adjudged itself such a power. From 1870 to 1872 we had to maintain a continued struggle against very violent opposition. I had not been settled in Fatsan more than twelve months before the bitter passions and prejudices that had been making themselves felt in one form or another almost every day grew into a perfect storm. In the summer of 1870 there came from Tientsin, in the north of China, the news that a number of French Priests and Sisters of Mercy had been barbarously massacred, and that the entire European community had narrowly escaped destruction at the hands of the mob. The delay in exacting redress for the outrage emboldened the Chinese in their antipathies. It was a struggle to keep on our services. We, however, managed to do it, although we were subject to very boisterous and threatening interruptions. I used to feed my Missionary pride in the midst of these uproars by fancying that there was a savour of Paul and the Ephesian tumult about the whole thing. Two sets of recollections always pair themselves in my mind—recollections of these uproarious services in the summer of 1870, and recollections of lively nomination days when I was a boy, and "Nottingham lambs" used to roar with most unlamblike vigour. Sometimes I scarcely know which is which, and the Nottingham market-place and the Kwan Tai Min preaching-room, the shorn and bailed Fatsan rough and the unshorn and tailless Nottingham lamb get very much mixed up. Just at this juncture the London Mission converts in Fatsan were completing the erection of a substantial little chapel to seat about two hundred people. The chapel had been put up by native contributions alone, and the place was quite a centre of hope and interest to us all. The anti-Christian temper now began to direct itself against this new structure, and fears were entertained for its safety. A

month or two passed away, and as no very serious trouble arose, it was thought the place might be safely opened for preaching. The appointed day came. A prayer-meeting was held, followed by public addresses. The native Christians proposed to celebrate the opening by some sort of repast—the Chinese counterpart of an English tea-fight,—to be followed by a further service in the evening. Five or six female converts were present, and this was made the pretext for the subsequent outbreak. We learn wisdom by experience, and now concede all that the most inexorable native prejudice asks,—different entrances for male and female worshippers, and rigid separation of the sexes by impenetrable screens. At the close of the afternoon service crowds of boys assembled in the street, and kept things alive till twilight. At twilight they were joined by groups of grown-up men, evidently bent on graver mischief. Windows were soon smashed, doors forced in, the Christians driven into the vestries, everything of value carried off, seats broken up and piled into heaps of fuel, and the place fired. The Christians had to get up by a ladder to a roof at the back, and escape for their lives, and the Native Preacher, who passed out by a side door, was beaten about the head with bamboo poles as he ran the gauntlet of the streets, and reached the Mandarin's office, whither he fled for protection, with a bruised and swollen head, and toga very copiously bespattered with blood. Fire engines were brought out, and played most heroically upon the adjoining houses, but the disdainful streams gave a wide berth to the burning chapel. It was not enough to have done all this, but in the course of the night a number of women's shoes were put into the smouldering ruins to give colour to the suspicion that men and women had been meeting together for improper objects, and afford evidence for the pretence that the burning of the chapel was a popular protest against

a lawless revel. The next day every remaining brick and tile was carried off to swell the stock of the adjoining shops and builders' yards. I shall not easily forget the feelings with which about a month later I looked upon parts of the purloined chapel as I passed these shop doors, nor the yell of triumphant delight with which a large crowd followed me as I walked with a somewhat dejected air across the heap of ruin. I had my revenge for that, however, three or four years later, when I heard one heathen man whisper to another, after we had been preaching, "You may burn their chapels, and drive them out, if you like; but it is no use. They are sure to come back again." After this it was necessary to suspend our preaching for several months. The chapel, however, was rebuilt in the following year by the Chinese authorities, at the request of the British Consul in Canton. As the chapel was nearing its completion, a plot was formed for its demolition a second time, the side waves of which agitated almost one third of the Chinese Empire. The plot was conceived and carried out, as one of its agents afterwards told me, by a guild associated with the idol temples, and called the *Fo Lám Ui*, or Guild of the Censer-bearers. China is honeycombed with guilds and secret associations, and these guilds and secret associations afford peculiarly effective machinery for organizing plot and persecution and outbreak. The men composing the guild in question are allowed the honour of burning combustibles before the idols when they are carried through the streets at festivals. The dignity is hereditary, and the men holding it are very tenacious of their prerogative. If fanaticism ever has been rife in China, it has left the masses and entrenched itself in these idolatrous guilds. I suspect the plot for burning the chapel in the previous year was also organized by this society; but my informant only spoke about its responsibility for the plot of 1871, or the plot of the *genii* powders, as

it was subsequently called. In the middle of July placards were posted upon the walls in Fatsan, saying foreigners wanted to get women into the churches for immoral purposes, and to accomplish this end they were now distributing a wonderful powder. Possibly those in the secret understood by this powder a metaphorical allusion to Christian teaching. Foreigners, it was said, were employing agents to put the powder into wells, and get it mixed in various ways with the food of the people, and this powder if eaten would produce a frightful dropsy within twenty days that the foreigners alone could heal. The foreigners would only consent to give the remedy to those who would enter the Church, and would become servants to their evil passions. To give an appearance of fact to the placards—strange to say—men were seen going about the streets diligently distributing white powders, and some of them were even said to have long hair, and to be attired in European dress. When interrogated about their commodity, the only account they could give of it was that somebody had given it to them in the streets. A number of these men were lynched by the mob, and probably several innocent medicine vendors amongst the number upon whom unjust suspicion had fallen. In two or three days the whole population of Fatsan and the surrounding towns and villages was quivering with terror and indignation. A guard of Chinese soldiers was put within the newly-erected chapel. The agitation spread to Canton. Men were seized in the streets under the suspicion that they were distributing these powders, and beaten to death on the spot. One of our chapels narrowly escaped destruction. The Missionaries quite expected they would have to leave for Hongkong, and it seemed not unlikely that all our Mission property would go. For two or three days there was a sensitive uncertainty in the balance, and no one could say which way it would turn. The storm swept with

electric swiftness up the North and West rivers, and wrought its havoc in the interior. When I was visiting a city nearly three hundred miles up the North river six months afterwards, I was told all the shops dealing in eatables were closed for a fortnight, business quite came to a standstill, numbers almost starved themselves to death because they were afraid of eating these powders, and the lives of several strangers who were in the city were taken, because it was supposed they were agents for carrying out this scheme of the foreigners. The excitement swept along the East river. The German Missionaries were driven out from Tung Kun and Shek Lung, and their houses destroyed. The excitement ran like a prairie fire along the whole of the coast provinces, till the security alike of native society and of foreign interests was threatened throughout a third of China. In the meantime the foreign Consuls had urged upon the Chinese officials in Canton and elsewhere the duty of taking immediate steps to allay the excitement. The Chinese authorities seemed to be staggered in view of their difficulties, and their inaction only emboldened the agitators. When they put out weak proclamations to say that the whole disturbance was the design of wicked and lawless men, counter proclamations, illustrated by obscene caricatures, were put out to say that the mandarins themselves were partisans of the foreign devils, and bound to them in the most execrable relations. Notifications were posted at night upon the walls threatening the mandarins that if any further support was accorded to the foreigners all the shops in Fatsan should be closed. This, of course, was a menace of open rebellion. The Christians removed their families to Canton for safety. A reinforcement of Chinese soldiers was sent up to Fatsan, and two men, the authors of some of these placards, were seized and beheaded. The native gentry of the neighbourhood, whose local influence is always

much greater than that of the mandarins, put out proclamations to soothe the agitated masses. By the end of the month the people had settled down into their old grooves. The twenty days fixed as the period within which these enchanted powders were to work this mischief passed away, and no cases of dropsy were heard of, and we have enjoyed five years of almost uninterrupted quiet since. These hostile movements have been so overruled that they have done more to promote the interests of Christianity than we could have done by years of preaching. God's hand was over His Church in its tribulations, and whilst scores of heathen lives went down before the storm, every Christian life was kept secure beneath the shelter of God's outspread wing. Our handful of converts rested most triumphantly upon God throughout these days of danger and solicitude, and they came forth from their trial with brightened confidence in the efficacy of prayer, the Divinity of the Gospel, and the sufficiency of the overruling love. And the impression left by the plot upon the minds of outsiders was no less important. I think I shall not be going too far when I say that it has fortified the Chinese mind against the influence of monstrous anti-Christian stories for a generation. A second plot of that sort will be impossible for a generation to come. The gullibility of the Chinese is exhausted for the time. Sometimes an ignorant and malicious man will get up and ask, Are not some of the ceremonies of the Christian Church very licentious? The preacher, of course, will deny that anything impure is practiced within the church. And the man will proceed to say that he saw with his own eyes rows of women's shoes in the ruins of the London Mission chapel when it was burnt, which is proof enough. The preacher will then ask if he is mad enough to believe evidence of that sort. The fire was so fierce that every scrap of wood in the place was burnt to charcoal, and the corner and foundation stones

were split into pieces with the terrific heat, and yet these frail women's shoes remained unconsumed in the midst of the fire. A perfect roar of convulsed laughter will greet this proof of the short-sightedness of our enemies, and, as the bowed congregation lifts itself up from its cackinnations, a field of heads will be seen nodding in assent to the preacher's assertion that the Church is pure. We have references now and again to some of those outrageous stories by which the mob was inflamed previous to the Tientsin massacre, and it is always enough to ask, "What about the genii powder plot?" and there will be another roar of laughter at the prodigious proportions of this prodigious hoax, and the innocence of the unsuspecting millions who were so ludicrously let in. The Chinese are beginning to see that Christianity has wicked and unscrupulous enemies, and are growing very chary of believing the more outrageous charges brought against it at least. Our enemies have blunted every arrow of this sort they can direct against us for years. Quite a new and original type of weapon will be needed the next time. Old suspicions have been dissipated, and a fair anti-Christian argument has not the power it once had, because it speaks on a side that has employed perjured witnesses. God hath His way in the very storm accumulated by the angry passions of ungodly hearts, and His path in the very whirlwind of persecuting vengeance, and the very storm is glorified by the light of His triumphant footsteps, and out of all tumult He maketh quiet for the voices of His servants. For the last five years, although we have had of course cases of individual persecution, the popular feeling towards us has been tolerant, and even favourable. This stage of avowed hostility and persecution was succeeded by a stage of unavowed, but very manifest, competition. Before active violence had altogether ceased, the Chinese had formed an influential association, and sub-

scribed large sums of money to promote the public preaching of secular ethics. No reference was made in the programme of this association to our Gospel halls, although the very details of our methods were copied with painstaking fidelity. There can be very little doubt that the whole movement was an attempt to compete with us, although there was no direct avowal to that effect. It is quite possible that two or three motives may have operated to suggest the scheme. There may have been a motive of virtuous emulation. Some may have thought, "Well, now, these foreigners are troubling themselves about the morals of our people, and are spending large sums of money in an apparently unselfish way. We who are nearer to the people than these foreigners ought to show some sort of care for their morals. We will have them preached to in our way." And there may have been the motive of prudential patriotism. "Now these foreigners are here every day preaching to our people, and a great taste for hearing is growing up. We must provide for this taste ourselves, or the hearts of our people may get under the direction of a band of aliens." And there may have been the motive of ethical conservatism. "Here are these foreigners preaching what seems a plausible morality on new foundations. We must put up men to preach it on Confucian lines, or revolution may come. Unless we do something of this sort we cannot checkmate Christian teaching, or exercise any popular censorship over it." There is no direct attack upon Christianity; but we are treated to a few sly hints now and again. The movement is at least a marked testimony to the growing influence of Christian preaching. A report or programme of this movement came into my hands not very long ago, from which you would perhaps like to hear a few extracts. The report is divided into three parts. The first deals with the origin and history of the movement; the second sets forth its

practical benefits; and the third lays down a plan for extending the organization of the work. Under the last head the problem is treated as it respectively presents itself in cities and large manufacturing towns, country towns, and village markets, small trading-places, the suburbs and outskirts of the cities, and large and small villages. "1. In provincial capitals, prefectorial cities, and manufacturing centres it is comparatively easy to devise plans. Two or three resolute and pushing men ought to call a meeting, and men of means should contribute generously, and establish preaching halls on a considerable scale. If there are those who are already on the subscription lists, they need not be afraid of repeating the thing, and doing something additional for the promotion of virtue. If there is any reserve of power let a relay of preachers be employed, and sent out into the surrounding villages and markets to explain and distribute the books." (These people have some sort of prophetic glimmering of the Methodist Itinerary.) "The necessary money may be kept in hand or put out at interest, or invested in landed property, or disposed of as may be thought best, so that it will be properly handed down, and there will be satisfactory guarantees for the permanence of the work." Take another specimen. "8. And to take up the cases of small trading-places with two or three hundred shops in them. Let a trustworthy man take the thing in hand, and ask each shop to contribute two cash a day (about half-a-farthing). The street watchman or constable might collect it, and take care that there are no shabby excuses. From the whole of the two hundred shops four hundred cash would be collected." (What a perfect genius for penny a week and shilling a quarter these people have! We ought to feel it a strong providential call. They have an innate aptitude for our type of finance and organization, and are bound to become Methodists some day.) "Of this

four hundred cash fifty cash a day might be given to the man who collected it and put the preaching room in order, and three hundred and fifty cash would be left for the preacher. At the outset it might be well to put by two or three days' contributions for incidental expenses, and then afterwards engage a preacher and get to work. Where there are more than two hundred shops the preacher might be quite handsomely provided for; and, moreover, some shops would wish to help such a meritorious work upon a more lavish scale." "6. In every village there will be graduates and professors of literature who will be occupied with their students in the day time, but who will be able to command a little leisure at night. In the summer and autumn evenings let the Professors or schoolmasters address the people in the ancestral temples, or any suitable halls from the first to the third watch." (So you see we have Lay preaching conceived as an adjunct of this movement. There is, however, an adaptation of the agency to a Chinese weakness that takes a little of the gloss off it.) "The expenses of lighting might be easily paid, and two or three lovers of righteousness might open their purses, and make the heart of the necessitous scholar glad by an occasional acknowledgment, and he would be happy to continue his work. If one village sets the example, other villages would follow suit." And how should the report conclude, but after the fashion of its more portly brothers in the west, with a description of a Chinese millennium capped by a quotation from Mencius? To my mind that is a most hopeful and suggestive report. It indicates an enterprise and a capacity for independent organization that will yield something splendid when Christianity once takes root. There will be no danger of the kind of thing we have to deplore in some places,—full-grown churches burdening the parent Society generation after generation, and scarcely able to

advance a single step towards self-support. I am only afraid lest these people should take the bit between their teeth, and be off too soon. Some of you may possibly feel a little curious to know what this secular preaching is like. Nearly all the men I heard were effective elocutionists; but only one or two of them possessed any facility in freshening up and illustrating the old moralities. One of them spoke in this somewhat graphic strain: "Beware of doing what is evil, for heaven has its agencies ready prepared for your punishment. Are there little thieves and mischief-makers in your house? You do not overlook it. A rat is a small offender. It only laps up your lamp-oil at night, or carries off your lamp-wick; and it does this, too, because it is pressed by hunger. But you have your cat in readiness against such things; and when the little offender creeps out of its hiding-place at night, there is a bound, and a tiny squeak, and all is over. And so heaven has its agencies put down ready in the midst of the universe for the punishment of sin. If you transgress, there will be no escape." I think we shall have to go to the Chinese to learn the art of vivifying abstractions. That was a very clever way of preaching the justice of that impersonal government a Chinaman expresses under the term "heaven." I am afraid there are times when we scarcely preach the government of a personal God in so concrete and impressive a form. Very few of these secular preachers, however, possess this facility of illustration and appeal. As far as I have heard, the majority of them vociferate a few ethical commonplaces, and then sustain the interest by dramatic readings from historical romances, caricatures of popular vices, novelettes, with a very loud ghost element in them, and stories about men in other provinces who were unfilial and came to bad ends; and filial, and took their M.A. degrees, and had sons and daughters born unto them, with a very decided

predominance of the sons. By these expedients these men, who are all adroit actors, manage to retain very large audiences. Side by side with the preaching of the sacred edict, I should like to put specimens of the preaching of one or two Native Christian Catechists. Here is a native preacher who expresses in a very pithy metaphor the fact that there is no escape from God's justice because God is an all-present God. To appreciate the force of the metaphor you must call to mind the fact that we have a large boat population in China. Thousands of people pass their lives upon the water. Sometimes the boat in which a large family lives will not be more than twelve feet long and five wide. Of course, the very narrow limits of the domicile facilitate the exercise of parental discipline. The angry mother has not to chase her offending youngster very far before she can get him within reach of the stick. The boat is in the midst of the water, and there is no outside or upstairs to which the young reprobate can betake himself. One of our Preachers expressed the fact that there can be no escape from God's justice because God is an ever-present God in the very pithy metaphor, "When the boatwoman beats her child, there is no corner to which it can fly." Here is another Preacher giving a very amusing representation of the contending claims of the three Chinese systems, Confucianism, Taoism, and Buddhism. A Chinaman believes that there is a mystic fitness or charm in this triad of systems, but of course the different systems do not occupy precisely the same relation in every mind. In some minds one predominates, and in others another. A Native Preacher once described these systems under the figure of three men in a bed quarrelling for room. The pulling and kicking and pushing were presented to the life. Confucianism generally proved itself the strongest, and kicked its companions out, and Buddhism and Taoism had to be content with

very humble and lowly places in the Chinese mind. God is giving us men who will be able to teach the Christian faith with skill and freshness and adaptation, and the preaching of the Gospel is not likely to suffer any eclipse before the preaching of the sacred edict. If this secular preaching achieves anything at all, it will be good. It will quicken the popular conscience, and make it ready for the ministrations of the Gospel. Those who know the people, however, will not anticipate very much from a movement of this sort. The Chinese have been chattering about virtue for two thousand years without getting any increase of its power into their practical life. Secular preaching will never do very much. Christianity is already proving itself a power. By the help of that storehouse of fresh truths it imparts in the New Testament; by the force of the spirit of that new life it creates in the heart; and above all by the power of the Holy Ghost vivifying the ministrations of the Word, it makes our Native Preachers the equals of men paid on a more lavish scale, selected from a wider area of native society, and superior in both education and natural gifts. The best of our Native Preachers are able to hold their own against the ablest preachers of the Sacred Edict. Let these men be sustained by your prayers. Past experience should teach us that all powers, whether of attack or competition, are in God's hand; and if we have only grace to recognise it, and adequate faith to co-operate in what concerns us, He will use all these powers with infinite skill for the advancement of His Gospel. We have seen out-gleams of the splendid imperialism of His reign. It is a grand thing to see Him grasping all natural forces and making them subserve the kingdom of His Son, but to my mind it is a still grander thing to see the skill with which He evokes praise from the very wrath of His foes. I have been in a mosque in India, constructed upon such admirable principles that the harshest

and most discordant note ripples in circles of melody through the dome, and falls back in an echo like the sweetest breathing of the softest flute. As the notes of passion vibrating from angry and hostile hearts pass up into the over-arching sphere of God's overrule, lo! they have changed into solemn harmonies, and the very echoes of heathen rage make the sublimest passages in the song of universal homage to Him that sitteth upon the throne. The counter-attraction attempted in this secular preaching is a power no less under God's control than the power of persecution. I believe this movement is germinating under Heaven's own laws, but it cannot yield the true fruit till touched by the redeeming love of Him who perished to save the race. I believe all such movements are what botanists would call diocious. There is life in them, but they can bear no fruit unless fertilized from without. You know botanists have just been telling us that the male and female elements in clover are produced in separate flowers, and the clover is dependent upon bees for fertilization. The bee dips into one flower and gets dusted with pollen, and then flies off to another flower, and whilst dipping into its recesses impregnates it with the pollen it has unconsciously carried. Sometimes the wind is the agent in the fertilization of diocious flowers. You have these Native associations, and you have small Christian communities springing up by their side. There are the preachers of the Sacred Ediot and there are the Preachers of the Gospel of Jesus Christ. There are men whose hearts are occupied by these secular moralities, and God is raising up men whose hearts are full of the love of Jesus Christ. Providence is over it all; and by and bye, when these movements shall have attained the flower of their development, there shall come a breath from heaven or some simple and unpretending agency, and the Divine love in the one heart shall touch the secular moral-

ities in the other. Fruit shall be copiously borne, and our earth shall become fragrant and beautiful as the garden of God. These secular movements are under the control of God, and are germinating as the direct result of His laws. Thank God all powers, the powers alike of the storm and of the competing moral growths in the world around us, are in God's hand, and are working towards God's own perfect and blessed ends. I read the very remarkable way in which God has overruled the events of the last six years as God's challenge to us for braver and for larger labour. The places already occupied as Mission stations form but a very thin fringe along the coast. These coast cities, although large and populous, are only the reservoirs, not the centres and secret springs of the nation's life. From interior villages and cities, streams of young and middle-aged men are constantly pouring into treaty ports and provincial capitals. Men from unknown cities and villages in the interior are constantly rising to wealth and literary distinction and political power, and we want to touch these interior springs of life with the Gospel. There are inland provinces full of immortal souls to which the British flag cannot follow us, and yet other provinces beyond. The harvests are stunted, and sickly, and meagre that are overshadowed by Consular flags. There are rich and rank and golden harvests away in these interior plains under the open heaven. Recollections of the way in which Providence has worked for us embolden me to say, If this overruling power is still with me, I am ready to undertake work in the most distant corner of the Chinese empire. To my ear the overruling Providence of the past six years seems to say, "Out into these interior cities." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." We need

not fear the fire. God is more wonderfully seen there than in the very sanctuary itself. We see so little of God sometimes because we are so desperately afraid of going anywhere near the furnace. Some men feel no call to go into the interior till protection is guaranteed to them by treaty. They are waiting till Sir T. Wade or his fiftieth successor has directed the diplomatic hose upon the furnace and put out the last glowing ember of lawlessness and resentment. I believe there is a direct Divine purpose in the very manifest way in which God has helped us in the past. I believe it is a distinct challenge to us to enter more arduous but richer fields of work. Let us give an answer of enlarged consecration and more courageous advance into the heart of these vast fields of labour; an answer worthy of God and of that wonderful Providence which has been over us in the past.

The Rev. J. D. POWELL, of Cork, supported the Resolution. He said: England's proverbial difficulty springs up before me, Sir, as I hear your call. It is not only the statesman's difficulty—the difficulty which you, Sir, feel in another place—but one which strongly presses on me now; and my difficulty arises from the fact that so much has been said, and so well said, on this platform from year to year, by Ireland's ablest men, that I have nothing new to say, nothing strange to bring to your ears; and yet my chief difficulty lies in the fact that you have been here so long, you must be weary, and want to retire. I see the Secretary looking at me, and I know what that look means. I am reminded that twenty-four years have passed away since I was last in this hall. On that day the venerable Robert Newton delivered his last speech from this platform in behalf of this Society. This is the 23rd anniversary of his death; and I wonder that of all the Englishmen who have spoken here to-day not one has

alluded to this fact. Such men as Newton must not be forgotten, though their voices are no longer heard amongst us. About four or five months after I attended that meeting, by the favour of the British Conference, I was sent to labour in Ireland, and I have been there for twenty-four years, and have gone in and out amongst our people; and if I had time I might point to some remarkable changes which have taken place there. But I have not time now to indicate the changes—material, moral, and religious—which have taken place in that country. I am here, however, prepared to assert, after close observation, that there has been throughout the south of Ireland, in which I have chiefly laboured, a vast improvement, materially, morally, and religiously. Now, Sir, I come from the most southern city of the kingdom—Cork itself. And we held our District Meeting in that city last week. I cannot speak for the other Districts, because the annual meetings are now being held, but in this most southern province of Munster we have had an increase of fifty members during the past year. To you this may appear a trifling matter: to us it is a great thing. I am asked if this is real progress, and I am prepared to say, "Yes." Our Missionaries are at work in the County of Cork, and they are doing real work. They carry the message of the Lord, and He gives His blessing to their labours. They are men who are able to work, and they bring their sheaves with them. This Resolution refers to men and to prayer. It is a very tempting Resolution, my heart goes with it, and I wish I had time to deal with it. We want more men—men of the right stamp—men who have brains and know how to use them. If I were to tell you of the openings that are now presenting themselves to us even in Ireland, you would be surprised. Remember that we stand face to face with

Popery. We have not your polished Cardinal, and bland and learned priests, to come in contact with. The priests of Ireland are for the most part of a very different class to those you meet with here. Chiefly raised from the agricultural class, with just sufficient elementary learning, and enough of the rudiments of Latin to fit them for entering the College of Maynooth, which you endowed some time ago; they are bound up with the classes of society amongst whom they live, and from which they sprang; and these are the men with whom the great difficulty in Ireland has lain, but I must not speak on this subject further, though I confess it is a tempting theme. Men, however, says the Resolution, are wanted, and they are wanted everywhere. Some one asks, "How do you work in Ireland?" Well, we have what we call travelling Circuits, Sir. In these the Minister preaches in the Circuit town on Sunday, and then leaves on Monday, or Tuesday, travelling from place to place, preaching each day in some country part of the Circuit, and is not with his family or in his study more than three or four days in the month, probably. He must carry his books with him, as he rides in the saddle, or drives in his gig, or it may be in his jaunting car. Then we have what we call half-residences. By that we mean that the Minister resides about half his time in the principal Circuit town, and the other half goes round his Circuit, dwelling amongst the people of his charge, preaching somewhere every night, holding Bible and other Classes. Thus the Gospel is spread throughout the country by the labours of your Missionaries. For such work we need men—real men. We do not want the nice, delicate, diletante men, or men who ask, "Is it an easy Circuit?" "Is the stipend good?" Let such men stay away from us. We do not want them in England or in Ireland, or in the

high places of the Mission field. The men who are wanted are men who will do and die for Christ if necessary. I may say this with regard to the Mission which I have the honour to represent here to-day, that if there were not a God in heaven, and if the Saviour did not hold sway upon His throne, Methodism could not exist in Ireland at this day. Yet it is our oldest Mission. I was not aware until I entered this hall of the honour that had been conferred upon me. Our Chinese Mission has only been established a little more than a quarter of a century, but the Mission I represent has existed at least one hundred and twenty-five years. How was it established? Why, in one place a Minister of the old stamp went to preach. A good woman received him into her house. She constrained him, as did Lydia of old the great Apostle of the Gentiles. He preached standing on a chair in the street near her door. There was at the time a troop of soldiers quartered in the neighbourhood. The Clergyman of the parish who was a's a magistrate—we have no clerical magistrates in Ireland now—ordered the trumpeter who was attached to the troop to go and use his instrument in order to drown the voice of the Preacher. He attempted it, but the good woman urged her way through the crowd and thrust her arm down the mouth of the trumpet and effectually stopped the effort to prevent the preaching, and the enemy was vanquished. After this emigration set in and most of our people were taken away from the locality; but our Ministers have visited the place again lately, and we hope to build a chapel in that and some other parts of the same district. God is opening up our way before us, and the whole of that part of the country lies at our feet if we can only go in and occupy it. Ireland, Sir, is a tempting theme, but I must proceed no further.

THE REV. THOMAS M'CULLAGH (of Liverpool): The Resolution which is entrusted to me reads as follows:—

“That while this Meeting would ever regard the preaching of the Gospel as the divinely-appointed instrumentality for the salvation of souls and the evangelization of heathen nations, it is nevertheless impressed with the increasing importance of Christian education, and rejoices in the growth of primary and higher schools, and in the establishment of normal institutions for the better training of teachers.”

That is my text. I will leave to the seconder of the Resolution the sermon, and I will give what preachers call the introduction. Like preachers of a certain class, I will in fifteen minutes huddle up my work. When I arrived, Sir, on Tuesday evening last at Clapham Junction, I thought of the remark made by somebody that Clapham Junction is the centre of the universe. While sitting in this room and listening to the speeches, I have come to this conclusion, that Exeter Hall is the centre of this dim spot which men call earth. There is a great heart beating here to-day, the throbbings of which will send out pulsations to the extremities of the world. I have come from Liverpool to tell the people of London that the men on the banks of the Mersey are still willing to unite with the men on the banks of the Thames in sending the Gospel to the heathen. Significantly enough, Sir, the Mersey is the high road to the nations as well as the Thames. It is the high road for British commerce, and the high road for British Christianity too; and if some of your Missionaries have gone to India, and China, and Africa by way of the North Foreland, others have gone by way of the Great Orme's Head. There is one fact which I may mention in connection with the Liverpool District, and that is that at the District Meeting to be held a fortnight hence fifteen candidates will present them-

selves for examination for the Wesleyan Ministry. That is three times as many as we had last year, and by far the largest number ever sent up by that District. Now if every District in the Connexion will do their duty in the same way, we shall have no lack of men for the work at home and for the work abroad. Sir, Methodist Christianity is Missionary Christianity; and, in this respect, it is apostolic Christianity. Christianity without the Missionary spirit and Missionary principles and Missionary practices is not the Christianity of Christ. A river remaining at its source; literature stagnating around the presses which produced it; commerce localized in a port; military enterprise shut up in a citadel; navigation untraversing the sea—would be about as anomalous and absurd as Christianity deprived of its original and essential propagandism. “Ye shall be witnesses for Me,” said the Head of the Church to His twelve disciples, “both in Jerusalem and in Judea and in Samaria, and to the uttermost parts of the earth.” And so it was; they began in the metropolitan city; they extended into the provinces; they passed over into half-hostile Samaria, and in spite of difficulties, geographical and ethnological, they were witnesses for Jesus Christ to the uttermost parts of the earth. Let us never forget that when Christianity was purest in doctrine and in morals, and most vigorous in spiritual power and life, she was most Missionary. And my hope for the Missions of the future are built mainly, under the blessing of God, upon the doctrinal purity and the spiritual vigour and life of our Churches at home. I believe that the showers of blessings which have fallen upon our Zion during the last few years will tell beneficially upon our Foreign Missionary work. Egypt we know is fertilized not by the rains which fall in Egypt, but by those which fall a thousand miles or more to the south of it, for they swell the waters of the Nile,

and when they reach the Delta they there overflow its banks, and give to the land of the Pyramid and the Sphinx all its traditional fertility. And so, Sir, will those showers of blessings which have fallen upon British Churches recently contribute to swell that stream of Missionary influence which flows from our country to other lands; and wherever that river cometh there will be life. I sometimes think that in speaking of an increase of Missionary effort and Missionary income we are liable to think too exclusively of our existing appliances and resources. We forget that one of the best ways of securing the end we have in view abroad is by extending our Methodism at home, by multiplying our chapels and our congregations and our societies. The manufacturer extends his plant in order to augment his income; British commerce knows that if it sends more calico to India it must build more mills in Lancashire, and set in motion a greater number of spindles and looms. We should take a lesson out of their book. And, Sir, whenever I hear of a new Wesleyan chapel being opened in a village where one did not exist previously, I have a notion that I see in the proximate future a rustic Missionary meeting, with a rustic chairman, with its respectable congregation, with its decent subscription list; and—if one dare be playful on such a theme as this—I almost smell the Missionary goose just roasted to feed the Missionary deputation. And, Sir, when I hear of a new Wesleyan chapel erected in the metropolis, I regard it as a centre of influence and power, not for London alone, but for the whole world. We have more Missionary secretaries than the three wonderful brethren who are upon this platform, God bless them. If the three are not literally cosmopolitan in their experience, each one of them can represent personally a continent or two. If we have lost Australian Boyce, we have Asiatic Kilner instead; and, thank God, we have

American Punshon, and African Perks. But I say we have more Missionary secretaries than those. I believe that the President of the Conference in his connection with Home Missions is doing virtually Foreign Missionary work. I believe that John Wakefield Greaves—the Sir Stafford Northcote of our Home Missionary finance—has created funds to pass through the hands of Dr. Jobson and Mr. Budgett, our Foreign Missionary treasurers. I believe that Gervase Smith—if our excellent ex-President will allow me to call him by his familiar and popular cognomen—I believe, Sir, that he, by the erection of metropolitan chapels in connection with *the* Fund, as he calls it—I believe that he has contributed to create a considerable quantity of Foreign Missionary plant. Let us, then, in order to do good to the world at large, seek to bless our native land. Physical geography tells us that we are indebted for our temperate climate and fertile soil to the gulf stream—to the Gulf of Mexico so many miles away. Who could have thought that the bloom of English orchards and the rich fertility of English cornfields should be connected with a gulf in the tropics? And yet such is the case, if we are to believe physical geography. And in like manner will England do for other countries religiously what the gulf stream is doing for our land in pouring its half-tepid waters on the shores of the British Isles—there will go forth a stream of Missionary blessing to other countries from this land of ours. “And the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.”

The Rev. JOHN WALTON, from Ceylon: Mr. Chairman, if I understand my present duty, it is very plain, it is very clear, but it is somewhat difficult: I have to gather up the fragments that remain. A great many friends here know that it is my honour to belong to the Missionary class. The

admirable manner in which our Eastern Missions have been represented at this Anniversary is especially gratifying to me; and I venture to think that our friends and supporters generally have good reason to be satisfied with the quality of the Eastern training. The brethren who have spoken to us are samples of God's human instruments; they are samples of the men who have made our Missions, and have been made by our Missions. These men have belonging to them a history that is necessarily hidden from you. You see the finished product as you look at the men and listen to them, but you did not see the formative processes, the traditions they inherited, the romance, the suffering, the conflict of their life, the very influences that have moulded and shaped the men as they stand before you here. These are unpublished chapters. We want such men as it has been our privilege to hear to-day. We want men who are strong in some one point of qualification, but we also want men who are something like a cube, many-sided; such men as we have heard to-day, men of capacity and resource, men of fiery zeal and organizing skill, men of consummate discretion and resolute valour, men who are able to do exploits; and, thank God, He has given us such men. The Indian Missionary should be a man who can manage a mutiny. There is present with us to-day an eminent Minister who has served with distinction in India. You would not think of proposing him as an example of the muscular Christian; he seems to be all soul. Some years ago I visited his station, just after a popular outbreak on account of the conversion of a native youth in the Mission school. An angry mob gathered; they forced their way into the garden, they smashed the doors in, they smashed the windows, they smashed the furniture, they smashed the lamps, and they hunted the Missionary from room to room, but my friend executed a masterly retreat by a back staircase.

He crossed the field like a man who ran a race, and, with one spring, cleared a wall several feet high, and so he escaped the vengeance of his enemies; and he is with us to-day. Now that is what I call an act of consummate discretion; and the man who did that exploit is my old colleague, the Rev. Ebenezer E. Jenkins. You smile, but listen to the other side. I was present at the baptism of that boy. I preached the Tamil sermon. Did my friend abandon that youth? Did he consult his personal safety by surrendering the boy to the raging heathen? Did he smuggle him into the Christian Church by private baptism? Nothing was done in a corner; but, one Sunday morning, publicly, and in the presence of a great crowd of Christians and heathen, he baptized him into the Divine name; and this is what I call an act of resolute valour. Thank God for these many-sided men. Some of our most efficient and most successful Missionaries are almost unknown by face to the Churches at home. You may possibly get glimpses of them darkly in the unique works of art that appear on the cover of the "Missionary Monthly." But that will not enable you to know the men. They are not orators in English, as some of my brethren are, but they are Apolloses in Tamil. They might be very slow of speech in Exeter Hall, but they are fluent in the Indian bazaar: they can write a tract, translate the Scriptures, or confute a Brahmin. They can hold a crowd by the spell of the Cross. They can plant Churches; they can educate native youth, and train them for the work of the Ministry. They are workmen that need not be ashamed; and I wish it were in our power to send a telegram to each from this Hall,—just one line,—“Your Church is proud of you.” Now, Mr. Chairman, the work which these men are doing I hold to be our true Mission in India to-day. The work of raising up Native Ministers and self-support-

ing Native Churches, that is our Mission. There are at work in India thirty-three Protestant Societies or Institutions, European and American. Very well; but Europeans and Americans are strangers and foreigners in India; and never can be anything else. I do not expect that India will become Methodist, but I am very sure that India will become Christian, and very sure that the great work of Christian education must be done by her own sons. Set a Hindu to catch a Hindu. None but a Hindu can penetrate a Hindu's home. It is hermetically sealed against the foot of the white man from the West. We are singularly ignorant of its inner life. None but a Hindu can ever grasp with complete mastery those beautiful languages. Europeans make but stammering work with the tongues of India; and when an Englishman has learnt enough to speak intelligibly, how often his health breaks down, and he is invalided home never to see India again! The future Church of that country of two hundred and fifty millions of souls will be gathered by Native evangelists, and watched over by Native pastors. Your Missionaries have adopted the wise policy of raising up Native Ministers, and God is rewarding them by giving such agents, chiefly from the schools, and thus a force of Native preachers is being prepared, who in their day may be trusted with the care of stations and Churches, equally with any average white man who is likely to be sent out. It was not easy in years gone by to get competent Native agents. We had to grow them, and they must have time to grow. When Missionary teaching woke up the youth of India, there was a very great demand for educated natives, and the country was full of prizes open to those men. Dr. Norman McLeod discovered, on his visit to India, that young Hindus were powerfully influenced by two things, and those were *position* and *pay*. Why, for that matter, those are things against

which even young Scotchmen are not always proof. The Missionaries could not offer much of either; while there were formidable competitors who could offer both. There were attractive Government employ, and remunerative commerce. There were also the professions, and these lured away some of our best scholars and most promising men. I do not mean to intimate that it should be set down as a dead loss when one of our promising young men entered one of the professions, or went into trade. I take it that to have such men as Mr. Subrahmanyam practising as barristers in the courts of India, and influencing educated native society, is a distinct gain, not only to Methodism, but to the cause of our common Christianity in the country. Take an example of the results that have been achieved. Take an example from South Ceylon. This Mission is among the Buddhists. There are 36 Missionaries, of whom 80 are natives. In North Ceylon we have 17 Missionaries, 12 of whom are natives, and several of the Native pastors are entirely supported by the Native Churches. And the main credit of the work done in North Ceylon is due to another old colleague of mine, of whom I need not speak, because you know the man and his worth—the Rev. John Kilner. It is because the Missionaries have pursued this wise, natural, scriptural policy that God has given the results in which we rejoice to-day. Now one strong word about the Native Churches. The work never will be self-supporting until the Churches are supplied with Native pastors for these Churches to support. A Native Church, with an Englishman at the head of it, always lives by impulses and remittances from England; it is always a parasite clinging to the dear old parent Society. But a Native Church, with a Native pastor at its head, and managing its own affairs, is a tree with a root of its own, and it brings forth fruit after its kind.

What I plead for is this,—not so much for a large influx of English Missionaries into India,—I do not plead for that to-day; but give us a few men, a few of your very best scholars, of your very ripest theologians—men full of the Holy Ghost, who shall be able to teach others also. Of course, Mr. Chairman, India will have a grand future; but who is to shape it? During the winter recess, some gentlemen, with whom you are wont to meet from time to time, went up and down the country making speeches, in which they speculated on the contingency of our losing India. It is said that the British lion and the Northern bear will meet somewhere in Central India and will have a sort of duel; and that the prize of India will fall to the lot of Russia. The other day I saw a letter from a plain Yorkshireman to a friend in London, who had invited him to come to the metropolis and see the sights. It was an undertaking all too large for the Yorkshireman; and he wrote declining the invitation, saying, “My dear friend, I hope your head will never ache until I come to London.” So I say, May you, Mr. Chairman, never have head-ache until that political prophecy comes to pass. I venture to think that there is an Eastern Question in the hands of Russia now that she will have hard work to deal with. She has undertaken to crack a nut which will try all the teeth she has. And as for that further Eastern Question, it will never arise. We English believe that we have a Mission from God in India, and if we are faithful to our trust, we shall remain in that country until that Mission is successfully accomplished, Christianizing the empire, subduing it for no earthly monarch, but for another King—one Jesus. If the day shall ever arrive when India shall pass out of our hands, it will pass out of our hands with honour. It will not pass into the hands of any foreign Power whatever. It may, perhaps, in distant years revert to

its natural owners—the children of that India which our fathers conquered by the sword; the Christianized population of a coming day—a people whom it has been the great honour of England to school for a grand imperial future of self-government and self-defence. No doubt England has had wrongs, on which it would be easy to be eloquent—wronges on which it is the political fashion to be indignant. No doubt those merchants of 1600 looked only to the main chance. The strain of their early dispatches was money. Their cry always was: “Send money,” “Send more money;” “Govern leniently,” said the directors, “but send more money.” And as Macaulay observes, “The Government General could not do both, and so they neglected the sermons of the directors and squeezed the natives for the rupees.” I am not here to vindicate all the acts of the English in India. I am not here to justify everything that was done by Clive or Hastings. I would not undertake to prove that every acre of our territory is held by a title in which there is no flaw. In many of these matters we are verily guilty, but true history will present another side to this question; and I venture to say that no intelligent traveller can visit that country without being powerfully impressed by the vast benefits conferred upon it by British rule. The India of to-day is not the India of which you read in books. It is a very different thing. “the old order changeth.” Thank God, it is changing, and the new order is better. Many cruelties have been suppressed, many wrongs redressed, many abominations have been swept away, many blots have been wiped out. You have an inquiring and an earnest people there, a people who are accepting Christian civilization, a people who are letting go the gods worshipped by their fathers. The Word of God there is not bound. But I want ability to portray the wonderful manner in which God has removed the stumbling-blocks out of our

way. Government patronage of heathen temples is at an end; the priests are left to manage the property themselves, and they mismanage it; they fritter away the revenues, and the votaries refuse to support the temples. The car of Juggernaut is rotting away. The country is ruled by *equal laws*. In the good old days of native rule there was one rule for the rich man, and another for the poor; one for the Brahmin, and another for the Soodra. A crime committed by a Brahmin was no crime at all. If a Brahmin robbed a Soodra, the crime was punished by a small fine; but if a Soodra robbed a Brahmin, he was to be put to death. What did the British lion do? Did he adopt that code? Did he administer it in the courts? No, he looked at it, and he did not like it, and then he shook his mane, lashed his sides in anger, tore the Indian code into shreds, and stamped it under his feet. He said, "A man's a man for a' that," even though he be a Pariah; and from that day men of every caste and no caste have been ruled by equal laws. Then there is another thing. Formerly the Christian convert had to pay a terrible penalty for his faith. He not only lost caste and social position, but he could not legally succeed to his patrimonial inheritance. Think how such a law would operate as a bar against the spread of Christianity. But the *lex loci* was passed. It declared that neither change of faith nor loss of caste should affect rights of property. That was a mighty change; and now a young man of good family and good prospects can embrace the religion of Jesus without necessarily making himself a beggar. Another abomination swept away is the law that forbade the Hindu widow to re-marry. When I say that a widow might be a girl who had never been married at all, but simply betrothed to a young man, who happened to die, you will see what a cruel custom that was. But it was rigorously enforced until the voice of British justice was

heard pleading for the widow, and the strong arm of British justice rescued the poor woman from the bondage of an inhuman custom. A Hindu widow may now marry again, and the marriage is honourable and valid. But, though the old law would not allow the Hindu widow to marry, it did give her the option of being burnt alive with the corpse of her husband. Only the other day our country was shocked by the intelligence of a case of suttee which occurred in the border-state of Nepaul. Widow-burning is a very old Hindu custom. In British India it went on until Lord William Bentinck, a thorough Englishman and a Christian of a high type, said: "You shall not burn any more women." That is the kind of man for a monument. For the sort of work that he did strong men were needed. And what did Sir Charles Napier do in Scinde? The natives called him the "devil's brother,"—he was so high-handed. He heard that a group of Brahmins were preparing to burn a widow; and he sent them word he would not allow the sacrifice. They came crowding into his tent in a state of great excitement. "The British Government," said they, "promised that they would not interfere with our sacred religious customs, and we don't interfere with yours." "Very well," said Sir Charles, shaking his head, as he always did when there was something in it; "as it is your custom to burn widows, go and prepare the funeral pile and burn the woman; I won't prevent you; but my country has a custom; and when men burn women alive, we hang the men and confiscate their property; and while you are preparing the funeral pile, I will get the gibbets ready, and hang every Brahmin concerned in the burning." The Brahmins knew that he carried out all his threats, and need I say the widow was not burnt? Sir Charles was a man of short dispatches, and of very short methods. The gallant soldier once sent home a dispatch.

worthy of a Roman: "I have Scinde." So he put his foot down and stamped out the last spark of the Suttee fires on the soil of Scinde. He had conquered it for a woman,—a woman,—the most gentle, the most tender, the most womanly, the most Royal, the most Imperial of all her sex, our Queen Victoria, whom may God long preserve. I think that services like these entitle the British Government in India to the gratitude of the civilized world. I think they are some set-off against the sins committed in the early days of British rule. Cruel and inhuman customs have been suppressed; the four castes have been levelled by equal justice; the silly science of the sacred books has been swept out of the schools; a free press, free writing, and free speech are established. A million of children are in daily attendance at the schools, and fifty thousand of those pupils are girls. You have nearly half a million of people connected with the different Churches; native Christians are contributing many thousands annually for the support of their own pastors; you have the Scriptures translated into the vernaculars of the land, and there is an influential and rapidly increasing Christian literature. Your Missionaries may go where they will and preach the Gospel; no man will forbid them; the country is entirely open, it is ripe for your Christian labour. Disciples of Jesus Christ! "Say not ye, There are yet four months, and *then* cometh harvest? Lift up your eyes, and look on the fields; for they are white already to harvest."

The motion was then put to the Meeting; and passed.

The collection was then made.

The Rev. G. T. PERKS announced that Mr. Thomas W. Pocock, who has a son a Missionary at the Diamond Fields, had sent a cheque for £20 towards the collection.

After singing the hymn commenting,

"Salvation! O the joyful sound!"

The Rev. GEORGE CHAPMAN (from South Africa) said: The moving of this Resolution furnishes me with an opportunity of expressing the great pleasure and gratitude I feel at being present on such an occasion. The Resolution is as follows:—

"That the thanks of this Meeting be presented to the Ministers who have advocated the cause of the Society throughout the year; to the Treasurers, Secretaries, and Committees of the Auxiliary and Branch Societies; to the Ladies' Associations and Committees for their zealous co-operation; to the Juvenile Societies; to the Collectors of the Christmas and New Year's Offerings, and the kind friends who countenanced them; to the Missionaries, officers, and contributors on the Foreign Stations at large, for their practical interest in the maintenance of the funds of the Parent Society, in addition to the support they have afforded to their own local institutions; and to the members of other Christian communities who kindly aided the operations of the Society."

I have very great pleasure in moving this Resolution, and though I cannot very well go at length into it, I may make one little addition to it—that the thanks of the Churches in South Africa be presented to the Missionary Committee and the Missionary Society for sending us such a man as the Rev. George T. Perks. We, who throughout the length and breadth of the land have to advise with and conduct the Churches, give you hearty thanks for sending us such a man, and for giving us the privilege of seeing his face on this occasion.

Mr. A. LAUDER, of Barnstaple: I have great pleasure in seconding the Resolution. As a layman of low degree I want just to express the pleasure with which I fully sympathize with your Secretaries in their work. I rejoice to see you, Mr. Chairman, presiding over this Meeting. I have never before felt how rightly we acted down in Barnstaple when we did ourselves the honour of sending you to the Legislature of our great Christian

country. I have great pleasure in seconding the Resolution.—The Resolution was put to the Meeting, and passed unanimously.

The CHAIRMAN: The Rev. Bishop Andrews (of the Methodist Episcopal Church) is the first name I have read with sorrow, because it comes when it does. I wish we could have got him to speak two hours ago.

BISHOP ANDREWS: It would have given me great pleasure to have accepted the very courteous invitation of the Secretaries to have spoken to you at an earlier period of this Meeting; but the state of my voice and other reasons urgently forbid. I am glad, however, to be permitted to present the Resolution I have in my hand, simply in testimony of the hearty sympathy I have with you in the great work you are assembled here to do to-day, and which you have been doing in years past, and of my great rejoicing in the success which has attended your labours. In the Providence of God and by the order of my own Church I have been permitted to spend a few recent months in India. I have been permitted to take by the hand some of your noble labourers in that field. I greeted Mr. Stephenson on his arrival in Madras. I visited your school, and saw your work at Bangalore, and your post at Calcutta. I was permitted to be present on that great assemblage on the first of January, and to take some notes, as far as one could do, of the great elements of the problem before you, the grinding and fashioning of that old Indian empire. You have hardly, I think, appreciated the sentiments of the various speakers to-day touching the grandeur of the trust committed to England in this matter of India. I believe with them that the set time for Christian sacrifice, and labour, and faith, and success in India is come. "The people wait for the law and the Gospel of our God." I have great pleasure in moving the following Resolution:

"That the cordial thanks of the Society

are due, and are hereby presented, to the General Committee; to James S. Budgett, Esq., and the Rev. Dr. Jobson, the General Treasurers; to the Rev. George T. Perks, M.A., the Rev. W. Morley Punshon, LL.D., and the Rev. John Kilner, the General Secretaries; and to the Rev. William Arthur, M.A., the Honorary Secretary, for the valuable services they have severally rendered to the Society in the direction and management of its affairs; and to the Rev. Alexander M'Aulay, President of the Conference; to the Rev. William Cooke, D.D.; to the Rev. Thomas M'Cullagh, of Liverpool; and to the Rev. William H. Dallinger, of Liverpool, for their excellent sermons preached before the Society during this Anniversary; and also to the Ministers who advocated the claims of the Society on Sunday, April 29th."

MR. JONATHAN AYLIFF, from South Africa: I know better the patience of the English people than to venture at this late hour of the day to keep your attention, and I am a stranger, too, a very insignificant colonist from South Africa. I shall, therefore, content myself with most cordially seconding the Resolution.

The Resolution was adopted.

The REV. DR. JOBSON, in moving,

"That the very cordial and respectful thanks of the Society are due to Samuel Danks Waddy, Esq., Q.C., M.P., for his kindness in taking the chair on this occasion,"

said: The Resolution he had to propose was expressed in a few brief words, but they were well chosen, and were full of meaning. They expressed both the judgment and feeling of all present in the meeting, and of all the friends of the Society. The thanks declared were not merely formal, they were hearty thanks. They were from the core of nature, and were, therefore, very cordial. And they were very respectful. There was a possibility of being cordial in feeling towards parties and yet not to respect them very highly. I can extend the hand of Christian brotherhood cor-

dially to one that differs with me in opinion, and yet his conduct in some things may be such as not to claim my most respectful admiration. For instance, a man may conscientiously leave the Church of his father and be acknowledged in his Christianity, but if he show himself ashamed of his father's name and father's Church, he (Dr. Jobson) had not much inward respect for him. He had known such instances even among the sons of worthy fathers who, like the father of Mr. Waddy, had passed the chair of the Conference. Such he would not recommend for intimate association in family life, if asked counsel upon it—though in such cases it was seldom asked until it was too late to give practical attention to it. Such were not to be viewed as surely reliable either for character or prosperity. And of late he had observed in connection with the offensive Burials Bill proposed what had roused his ire, and which, as his friend Mr. Jenkins had declared concerning another matter, would, if dwelt upon, soon make him angry. He observed that one of Wesleyan parents, who were prominent and honoured in Methodism, had said, now that he belonged to another Church, that silent burials in churchyards were all that Nonconformists could reasonably look for. This made him feel as he once heard Mr. Carson of Dublin say he felt, when he saw abroad a human being placed upon an auction-block for sale into slavery. "Then," exclaimed his friend, "my Irish blood rose higher than my skull." He hoped all present would protest against the insulting measure proposed; that they would make their protest known to both Houses of Parliament, and to their representatives in the House of Commons. Mr. Waddy was not ashamed either of his father's name or cause. He gloried in them, as they had heard from him to-day; and they both loved and respected him for doing so. They respected him for the straightforward, consistent course he had pursued in

life. They respected him for the position he had fairly won at the bar and in the House of Parliament. But they also respected him for the loving reverence he had for his father's memory, and for his unwavering attachment to his father's Church and cause. He must say that the year in its deep bereavements had to him been sad and sorrowful. It was his privilege to form friendships and companionships when young with elders in the ministry, so that the friends of his life had departed one after another, and left him to feel somewhat lonely. It was so in remembrance of the death of his friend Dr. Waddy. By it he was led to think of the vacant place, not only on the Missionary platform, but elsewhere. It was, however, consoling to see in this case, as in others, that instead of the fathers should be the children whom the Lord made princes in the earth. The Resolution expressed very cordial and respectful thanks for the kindness of the gentleman in occupying the chair. It said nothing of ability—that was known by all. And in kindness, like his worthy sire, who, with stern sense of discipline, and firm arm to administer it when necessary, yet had a large, warm, sociable heart, so kindness was manifest in the son's spirit and conduct. In this respect he was the true representative of his departed father; and with these views and feelings he heartily moved the Resolution of thanks to him.

The Rev. Dr. RIGG: I esteem it to be an honour to be asked to second this Resolution, because there is no man in Methodism who more entirely deserves to be honoured by this great annual meeting or any other annual meeting of Methodism than the chairman who has so ably presided over us this morning. I am not sure whether there is any other public man who, in so marked a manner, has personally done honour and brought honour to our community as Mr. Waddy has done. It has been no ordinary discipline, I feel

sure, and none but a man of more than ordinary strength of mind could have performed it, to have remained—as our chairman has, a Methodist, and a Methodist Local Preacher, from first to last of his career at the bar. He has not been a Methodist, by way of patronage, or half-attachment, or an occasional visitor, but a Methodist, body, and soul, and spirit, by way of fellowship, and membership, and vital union. I think if there be any man who at such a meeting as this ought to be honoured by Methodism it is the man who has so faithfully adhered to Methodism and so faithfully honoured Methodism throughout all his course. We have one satisfaction about him; he is still in the midst of life; though he wears a suitable carriage of age, or coming-age, lightly upon his person, he is still in the strength of his years, and in the providence of God there will probably be a long and honourable future before him. Whatever that future may be—whether in the House of Commons or elsewhere—of one thing we are perfectly certain now, that our chairman of to-day will still be the Methodist he has been to the very end of his course—his public, and private, and personal course. It must be no light satisfaction to Mr. Waddy to have presided over what seems to me to be about the best Missionary meeting I ever attended in my life. I always thought these meetings improved, the speaking gets better. Last year I was in America at this time, and the year before about this time I was in France. Such admirable speaking—manly, masterly, and Christian—as that listened to this morning I never heard before in the whole course of my experience. It must be a great pleasure and satisfaction to our honoured friend who has presided that it has been his privilege to preside over such an anniversary.

Dr. PUNSHON put the motion to the Meeting, and it was carried with much cheering.

The CHAIRMAN: I am very much obliged to the Meeting for the kindness with which they have received this last Resolution. I am extremely grateful to my father's old friend, Dr. Jobson, and to Dr. Rigg, for the very kind way in which they have proposed it; and I accept it, as I know it is meant; and I refer it to its right quarter. Any good there is about me came from the source indicated. I claim nothing, I take it for his memory, and not for my own credit. It was a matter of great enjoyment to me to have been at the earlier part of this Meeting, for I always like to make a Missionary speech, and I always like to hear Missionary speeches; but really the last ten minutes have been about as uncomfortable as I have ever spent; and I hope I shall never have to undergo such an experience under any circumstances, or at any time, or in any place again. It was a matter of intense solicitude with me that I should do my work pretty well and in the fear of God to-day. I was in very deep trouble about it this morning; and my comfort and encouragement were this: I had been thinking and praying about it in my dressing-room, and as I rose from my knees my eye fell on the motto above my fireplace, "Lo, I am with you alway." I said, "That will do; it is all right." I felt it to be a message sent in mercy straight in answer to prayer; and if I have done well it is the Lord's doing, and if I have done badly may God forgive me, and teach other people to do it a great deal better for His name's sake.

Dr. PUNSHON announced that he had expected the Rev. Gordon Calthrop to have been present, but from a letter received on Saturday, he came to the conclusion that ill health had prevented that gentleman's attendance.

The Rev. G. T. PERKS then pronounced the Benediction, and the proceedings terminated at four o'clock.

Meeting of the General Committee

ON WEDNESDAY, MAY 9TH, 1877.

THE REV. ALEXANDER M'LAULAY, (PRESIDENT OF THE CONFERENCE,)
IN THE CHAIR.

PRESENT:—J. S. Budgett, Esq., Rev. Dr. Jobson, (Treasurers,) Rev. G. T. Perks, Dr. Punshon, J. Kilner, (Secretaries,) B. Browne, J. W. Greeves, J. Harvard, J. Hargreaves, G. G. Findlay, Dr. James, J. Mayer, F. P. Napier, Dr. Osborn, M. C. Osborn, J. Rattenbury, Dr. Rigg, D. Sanderson, Dr. Williams; Messrs. H. J. Atkinson, H. Avis, J. Beauchamp, H. H. Fowler, Sir F. Lycett, G. Lidgett, Alderman M'Arthur, M.P., W. Pearce, T. W. Pocock, W. Sugden, J. J. Vickers. Also, Rev. J. Bickford, J. Buller, C. Churchill, M. Godman, Dr. Kessen, J. Richards, and M. Riggall.

1. The very cordial thanks of the Committee were presented to the Rev. the President of the Conference, the Rev. W. H. Dallinger, the Rev. Thomas M'Cullagh, the Rev. Dr. William Cooke, S. D. Waddy, Esq., Q.C., M.P., James Lindsay, Esq., and other Ministers and gentlemen, for their valuable services in connexion with the Anniversary.

2. The thanks of the Committee were presented to John Rylands, Esq., of Manchester, for his acceptable gift of 150 copies of the Italian New Testament for the use of the Mission.

3. The Rev. M. Godman, from South Africa, was introduced, and addressed the Committee.

4. Several Legacies were announced, and the Financial state of the Society reported.

5. After much conversation on the financial state of the Society, it was resolved—That the Secretaries be requested to draw up a report on the present financial position of the Society, with suggestions for the necessary increase of the annual income and for dealing in the best manner with the legacies and donations which accrue from year to year, and that such report be considered at the next Meeting of the Committee.

Departures.

MISSES Blackhurst and Burnett, per "Moselle," on the 2nd of May, for Jamaica.

Rev. John and Mrs. Badcock, and Rev. F. O. Miller, for Barbadoes, per "Para," on the 17th of May.

Death.

MRS. WINTER, wife of the Rev. J. E. Winter, at Essequibo, on the 22nd of April.

The Remittances and Contributions, together with the list of Letters received from the Society's Missionaries during the past month, are omitted for want of space, and will be inserted in the August number of the "Notices," to be published on July 1st.

WESLEYAN MISSIONARY NOTICES



REV. J. ALLEN CAMPBELL.

(SEE PAGE 198.)

AUGUST, 1877.

LONDON: WESLEYAN MISSION HOUSE.

PRICE ONE PENNY.

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SPECIAL NOTICE.

All Letters and Communications on the Business of the Society are to be addressed to the General Secretaries, Wesleyan Mission-House, Bishopsgate Street Within, E.C. All Drafts, Cheques, and Post-Office Orders remitted to the Mission-House are to be CROSSED to the CITY BANK.

Wesleyan Missionary Notices.

AUGUST, 1877.

THE LATE REV. GEORGE T. PERKS, M.A.

IN recording the fact of the death of the late senior Secretary of the Wesleyan Missionary Society, the Rev. George T. Perks, M.A., the Committee desire to express alike their acquiescence in the Divine will, and their deep and mournful sense of the irreparable loss sustained by the Society. They give hearty thanks to Almighty God for having vouchsafed to them, for so many years, the incalculable benefit of Mr. Perks's services. His clear, logical, and comprehensive intellect had been most carefully and conscientiously cultivated, and he possessed very ample stores of rich and varied knowledge. His early studies and personal predilections, together with his special theological attainments, had appeared to many of his friends to qualify him for distinguished service as a Theological Tutor. But, no sooner did he enter upon his work at the Mission House than it was evident that his high qualities had found a fitting and worthy sphere; and his duties were fulfilled with an ardour, energy, thoroughness, and steadfastness which could not be surpassed. By his pulpit and platform addresses, by the mingled dignity, firmness, and suavity of his demeanour, and by his genial social qualities, he greatly helped to increase the public interest in the cause of Wesleyan Missions. His sound judgment, practical habit of mind, and capacity of foresight, made him an invaluable counsellor. The Committee devoutly and lovingly cherish the memory of his deep, earnest, and intelligent piety; and especially of that lofty sense of duty which was often truly heroic. They remember how admirably he conducted the business of the Connexion during his year of office as President of the Conference; and can never sufficiently express their gratitude for the service which he rendered to the Society and the Connexion by his official visit as their representative to the Wesleyan Churches of South Africa. They give special thanks to God for the peaceful and triumphant death of their departed friend and brother. And, finally, they offer to Mrs. Perks and her bereaved family the assurance of their deepest sympathy, and of their prayers, that the consolations of Christ may be abundantly vouchsafed.

THE ANNUAL MISSIONARY BREAKFAST MEETING.

THE Annual Missionary Breakfast Meeting was held on Saturday morning, April 28th, at the City Terminus Hotel, Cannon Street; MR. JAMES LINDSAY, of Belfast, in the chair. The President of the Conference (the REV. A. M'LAULAY) opened the proceedings by giving out the 218th Hymn, commencing,—

“ See how great a flame aspires,
Kindled by a spark of grace !
Jesu's love the nations fires,
Sets the kingdoms on a blaze.”

The hymn having been sung, the President read Isaiah xxxv. ; and the REV. DR. LOWRY, of the American Methodist Episcopal Church, offered prayer.

The REV. DR. PUNSHON then said : Mr. J. Lindsay, well known on the other side of the Channel as one of the earnest and ardent friends of this Society, has consented to preside, and I have the pleasure of announcing that Mr. Lindsay is present, and will at once call on him to fill the chair.

The CHAIRMAN: Ladies and Gentlemen, I feel that I have unworthily been called on to preside here, but I am glad to see this large assembly this morning, because it assures me this great Methodist community still take a deep interest in the great Missionary enterprise, and that you are worthy of following that great man who is the author of our system, John Wesley, who was essentially connected from the commencement of his work with Missionary effort throughout the country. We in Ireland sympathize with this Society, and according to our means endeavour to support it as liberally as we can. You will have an opportunity this morning of hearing some of your devoted Missionaries, who will interest you I am sure in giving the account of their labours, their successes, and their prospects for the future. I will not take up

your time any more than to call on Mr. Perks, who will make a statement to you, and afterwards those appointed to address you will do so.

The REV. G. T. PERKS read the following Report :—

For the last two years the specific object for which the Metropolitan Missionary Breakfast Meeting was first established has been merged in a more comprehensive effort to benefit the whole field of Missionary operations. China, with its population of 400,000,000, can never be overlooked ; but new forms of Missionary enterprise are constantly arising which demand a share in our sympathy. Without anticipating the Report to be presented on Monday, we may indicate a few salient points of Methodist Missionary work which may suggest some topics for consideration. The Continental Missions have of late engaged much of the attention of the Committee—France, Belgium, Spain, and Portugal, but especially Germany and Italy. Recent alterations in the laws of the kingdom of Wurtemberg have secured for Nonconformists a larger share of religious liberty. It was felt desirable to strengthen our centres in that kingdom. A chapel has been

erected and commodious premises have been purchased in Cannstadt; an eligible site for a chapel has just been bought in Stuttgart; Missions have been commenced in Bavaria, Austria, and Silesia; and rich spiritual results have followed the labours of the faithful men who are toiling in the midst of abounding ungodliness. In Italy the great fact of the year will be accomplished to-morrow, when the first Methodist chapel in Rome will be solemnly dedicated to the worship of Almighty God. The obtaining of the site, which is in the very heart of the old city, was a work of great difficulty; the adaptation of the premises has involved a large outlay; but the building as now complete furnishes accommodation for worship, for schools, and pastors' residences, and in its appearance is no dishonour to Methodism. In the suburbs of Naples a convent has been turned into a Methodist chapel, and what were formerly the dormitories of the nuns have been utilized for the holding of evening classes. Various circumstances have recently combined to bring Africa to the front. At the last meeting great prominence was given to the projected Mission to the interior. The Committee sanctioned the project; two European Missionaries and a Native Catechist were sent out. It was intended to open a Mission forthwith at Medina, but tribal difficulties have prevented the accomplishment of this object. Mr. Adcock and his coadjutors are reorganizing the Mission at MacCarthy's, and will be ready to advance when an opportunity presents. The Missions which have been commenced by other Churches in the lake district of Central Africa are regarded with devout thankfulness by the Committee; and although they are unable as yet to move in the same direction, they cannot but feel that in concentrating their labours in Western and Southern Africa they are raising up the men who hereafter will be heralds of mercy to their benighted fellow-countrymen. The

East is much too great a question to be handled in a sentence. But India must never be forgotten. The two points which stand out in commanding relief are: Female education and the training of a Native Ministry. In the former the parent Society are well supported by the generous contributions and persevering labours of the Ladies' Committee. In regard to the latter we shall be favoured this morning with the testimony of the Rev. William Burgess. The latest intelligence from the West Indies is singularly hopeful in its tone. Although Fiji has passed into the hands of the New South Wales and Queensland Conference, we cannot but rejoice in the Mission which has been founded by the Rev. George Brown for the evangelization of New Guinea. That these islands of Fiji, which little more than forty years ago were infested by savages and cannibals, should have furnished such a noble and heroic band of Missionaries is one of the marvels of our time, and will supply a thrilling chapter in the annals of the Church. Glancing thus cursorily over the wide sphere of our operations, we may well say, "The Lord hath done great things for us, whereof we are glad."

THE REV. DR. PUNSHON: The Chairman wishes me to give him the use of my voice simply to announce that the Resolution will be moved by the Rev. J. H. Anderson, of Halifax.

THE REV. J. H. ANDERSON: The Resolution I have to move is to the following effect:—

"That this Meeting rejoices in the faithful labours of the Agents of the Wesleyan Missionary Society, who are bearing a testimony to the truth amid the scepticism and superstition of the Continent of Europe; in the spread of Christian churches among the vast populations of India and China; in the efforts which are being made to improve the openings in Africa for the evangelization of the native races; in the signs of returning prosperity to the congregations and

Societies of the West Indies ; and in the Mission which has recently been organized under the direction of the New South Wales Conference on behalf of New Guinea and the adjacent isles ; and regards all these tokens of the Divine presence and favour as renewed calls for unflinching liberality, united effort, and unceasing prayer."

It would be a comfort to me now if I could use the time-honoured formula with which practised speakers are accustomed to glide along the slippery levels of opening sentences, and say, with a good conscience, "I am delighted to be present in this meeting." Perhaps, Sir, you will allow me to use it with a difference, and simply to say, before plunging in *medias res*, that, by all I see and hear at this Missionary anniversary, I am considerably interested and not a little impressed. So much for the personal feeling of one who was never at one of your May meetings or on a London platform before, and whose pleasure of listening is taken a little grievously through the prospect of having himself to speak. The summons from your accomplished Secretary to come over from the Troas of my northern Circuit to this monstrous Macedonia, as you may imagine, set me thinking, and the upshot of it has been that I have had a vision, and I should like, if this much may be allowed me, to tell this audience what it was I saw. Yet it was not in the night when deep sleep falleth upon man, but in the broad day, bright with flashing sunbeams ; nor in some lonely glen amongst the hills, but in the midst of our busy town, smoky and noiseless ; nor was it under the spell of some poetic wizard, but with the book before me that speaks of Calvary and Christ, that "I looked into the future far as human eye could see, and saw the vision of the world and all the wonder that would be." It was, indeed, the world ; this world, our world, but changed. Not, indeed, its outward features. The wooded plains, the bounding lines

of wold and fell and mountain, the rivers broadening to the sea, the streams that run among the hills, were all there, little changed, if changed at all ; but the men were changed that lived there. Saxon, Celt, and Cymri—those were terms still used, but there was a bond of brotherhood among them not known to-day. Business was there as of yore, not slothful ; but the greed was gone, and the keenness was no longer cruel ; and the folly, and the trickery, and the fraud were gone like a dream when one awaketh. And so was pleasure there, but the frivolity had passed, and the sensual had become the spiritual, and the idle and the selfish and the base had vanished too. And towns were large, and cities great, and villages many as before, but with happier souls there had been born to men a better sense, and they no longer herded families in what was little better than a pigstye, or courted fevers by living just above the cesspool and the drain. And men were in different rank and station, but it seemed as if the age of gold had come again when

"None were for a party,

But all were for the State ;

And the rich man helped the poor man ;

And the poor man loved the great ;"

for the ancient spite and party feud were gone, and they had learnt in honour to prefer one another. And they were set in families, but the children were obedient to their parents, and the fathers provoked not their children unto wrath, but brought them up in the nurture and admonition of the Lord. And the old idea of uniformity was an idea still—for the Church went forth bearing many banners—but I heard no quarrelling in the camp:—Judah did not vex Ephraim, and Ephraim did not envy Judah. Men sat in Parliament and Synod, but strove for truth not triumph, and Government was not in the subtlety of Macchiavelli, but in the simplicity of Christ. And there were no longer spent Kings' ran-

soms in wondrous ironclads that when you touched them in a fog went incontinently to the bottom and lay there, or the revenues of a province in the doubtful blessing of a standing army; for the swords were beaten into ploughshares and the spears into pruning-hooks. And I noticed that there were no mothers giving babies gin to drink at the doors of gorgeous saloons; no fair young maidens, no ingenuous youths flinging away health and happiness and honour at the shrine of the drunkard's Moloch; no little children pulling with tiny hand the ragged coat of a graceless father, and begging him with sobs to come home. They had somehow solved the problem of the workman and his Sabbath worship, for he came and sat among his wealthier brethren, and the Lord was the Maker of them all. And looking across this streak of silver sea I saw that careless France had become beautiful in holiness, and Spain was ennobled with the dignity of goodness, and they of Italy—sunny Italy—once more were sending greetings to the saints at Corinth, and boasting of the faith of old Achaia; and the Eastern Question was dead and buried, and our Western question too—of the Syllabus and the Index, and the teaching *ex cathedra*, and the Christ-dishonouring superstition that has its seat in Rome—that was buried too. And I saw that ancient people, through whose casting away there came about the reconciling of the world, received again, and that receiving of them was like life from the dead. And I saw all Africa was civilized and one in Christ Jesus, and in that holy unity there was neither black nor white, nor bond nor free. And in Him Arabia at last was truly "Felix;" and India had cast aside her multitudinous idolatries; and China, standing on the broad foundation of prophets and apostles, bade all the world a most brotherly welcome in Christ Jesus; and along the steppes of Central Asia I watched them feeding their count-

less flocks and singing of that Good Shepherd who laid down His life for the sheep. And towards the Western sun I saw that men were free and yet His bond slaves, enlightened, yet not so much by the flickering lights of science as by the teaching of the Holy One, and happy, happier far in their willing service than ever in their careless licence; and the islands of the sea had heard of Him, and sang to one another across their sunlit sweeps of water of His boundless grace, and there was one story every child could lip, one memory that every nation cherished, one name that was above every name, for the earth was full of the knowledge of the glory of the Lord as the waters cover the sea. I said I have seen a vision, and yet not I alone. I may not put you, Sir, through your catechism, but I infer from the tone of your opening address that if you were asked whether you had ever had a similar experience you could give an answer. I feel pretty certain that there are not a few in this audience who could do the same. I fancied as I heard your Secretary give his statement that some such dream of blessedness had come to him before he set his statistical battle in array. And who shall question that the gentlemen who are to follow, to whose linked sweetness *not* long drawn out you will be delighted to listen, have each of them in his own way seen a similar vision, and dreamt a similar dream? But if they have not, others have who will stand here no more. Did not Charles Prest and Luke H. Wiseman see it? and Thomas Vasey and Samuel R. Hall? Did nothing of this kind move William Shaw and William L. Thornton and Samuel D. Waddy? What of William Dawson and Robert Newton and James Dixon and Jabez Bunting? What of John Hannah and Thomas Jackson and Daniel J. Gogerly and Thomas Squance? Were their pulses never stirred by such imaginings? O, Sir, we are in high and holy company to-day. Dream how

we will about the glory that shall follow, the fathers of our Israel saw it all before us. If there be any disgrace about such dreaming, they shared it before we did; and if it is this that makes us visionary and fanatical, they also bore the brand, and bore it proudly, who in your fair city see no longer "through a glass darkly, but face to face!" And yet the vision tarries. I will not say a word to take away from the effect of that hopeful and encouraging statement by the Secretary, but it seems to me the world is a long way off yet from being converted to God. The vision tarries. It tarries like the dawn sometimes seems to tarry to the weary watcher who through the dull, slow hours of the night waits and tosses, and tosses and waits in pain. The vision tarries like the shore to many a home-sick voyager who, after long sailing over the sea, looks every morning for the streak of white on the horizon, and only sees the same unbroken line of sea and sky. The vision seems to tarry. But we have done something. I believe the last fifty years have seen a marvellous advance made towards the consummation of the Saviour's kingdom; but still it tarries. Now what have we done with regard to India? If I were to say we have done nothing there, there are brethren behind who would fall foul of me. We have done something. Yet, after all, looking at India and other places as well, what is the work that we, all Christian Churches put together, have been doing in the world for Christ Jesus? It seems to me it is something like this: We have lighted a lamp here and there, and held it out in the thick gloom, making darkness visible; we have dug a well or two of living water here at some Beersheba, and yonder at some far-off Dan; but only those close by can come and drink, while at Gibeah and Ajalon and Gilgal they are dying daily. Here and there we have sent into the high places of the field some Elijah to make very jealous for the Lord of

Hosts, but who shall presume to count the prophets of Baal that surround him? Only look at this question of numbers. I think I remember when we talked about eight hundred millions as the population of the world; but now it is accounted thirteen hundred millions. That simple question of numbers is almost enough—I was going to say, but God forbid—to frighten us. It shall not do that; but it will make us feel that it is no trifle to which we have given our heart and hand. They say, Sir, that in some countries, where everything is on a very large scale, the air is sometimes so clear that after you have been pricking across the plain from dawn to sunset the mountain that you want to gain will seem scarcely any nearer. It is something like that with us to-day. From the morning that began in May, 1876, till now, the friends and agents of this Society have been aiming to reach the far-off summit of completed victory. Across the plains of duty we have galloped hard and fast, and now as we rein in the steeds, and drive the tent pegs, and light the camp fires, there it is, still far away in the lessening daylight, rising rosy and radiant above the shadowy levels; and we know without a prophet that we shall have many a gallop yet before we reach it. The vision tarries! Well, what then? Why, we must wait for it, Sir, and we are here to-day to encourage one another to try. Yet there is waiting and waiting. There is the waiting that is born of doubt, palsied and disconsolate. Must that be ours? God forbid! There is the waiting of luxurious ease. Is it that? God forbid! There is the waiting of careless indifference—is it that? What sort then? Surely that which shows the vigour of its hope by the energy of its toil, the waiting that means working, and that so much the more as it sees the day approaching; like the waiting of the farmer who does not suffer the hope of sheaves in September to make him careless in the winter

of March; like the waiting of the sailor who knows that by-and-bye he will see the harbour lights, but who does not therefore forget to consult the chart, to watch the compass, and hold the wheel. We want the spirit that holds by the assured issue, but reminds itself of the intermediate conditions, that clings to the promise of the Saviour, but remembers the process of its fulfilment. So we must labour while we wait, and labour that we may rightly wait. We must have the spirit that while it rejoices over accomplished purposes will not be impatient of the detail, that while it shouts at the bringing of the top-stone will not disdain to sing in the laying of the courses, that while it will do its best for the annual meeting and the great congregation will not do less than that where candles gutter in the farmer's kitchen or the village chapel, and a score or two of rustics make the gathering of the year. But though I say the vision of victory tarries, it only tarries, and the work of waiting must be done in hope. But not of a possible triumph! Possible is not the word to use. Of course some things are possible. It is possible that France may once more conquer Germany; possible that Turkey may become hale and solvent instead of sick and bankrupt; possible that Spain may once more count for something when the crowned heads master, and Portugal be something more than a dot of colour on the map of Europe; possible that Greece may once more cherish statesmen like Aristides or poets like Homer; possible that England may become corrupt through her prosperity; possible that in the ages yet to be that irrepressible native of the isles, you know where from, may come and sit—you know where—and gaze upon that classic picture of St. Paul's in ruins to his heart's content. It is right to say that this is possible, but it is not right to say that it is possible that one day Jesus Christ may have the kingdom. What then? It is

certain! You do not find it written, "Ask of Me, and I may give Thee the heathen for Thine inheritance," &c., but, "I shall," &c. You do not find St. Paul saying, "He may," but, "He must reign, till He hath put all enemies under His feet." And what if it does not come in our time? It will in somebody's. And what if we cannot explain the manner of its coming? Does any of us know the secret of the rosy fringe that rounds the daisy, or of the crystalizing of the falling snow flakes, where the gorse gets the gold for its blooming, or how the rose distils its rich perfume? What if the marshalled forces of iniquity seem to our feeble sense a phalanx never to be broken? Cannot He that broke the might of Pharaoh find a way through their serried ranks? What if our zeal should flag, and our heart should be discouraged? Is there change and weakness with the Most High? What if in comparison of the hosts around us we are very few in number? Does He count for nothing who hath bidden us go upon this hallowed warfare? But for this, indeed, that God hath bidden us, that the cause we advocate to-day is far more His than ours, there would be no ground for hope. The project we are cherishing would be a weak and wildering dream; all our talking and working and preaching and praying but a beating of the air. But God is upon our side, and therefore will not we fear to-day. Let the vision tarry, we will wait for it,—for it will surely come, it will not tarry,—and herein shall be our confidence, that He who holds the winds in His fists and the waters in the hollow of His hand; who looks upon the hills and they tremble, who toucheth the mountains and they smoke; to whom the tempest that wrecks a navy, or the pestilence that destroys a nation, or the earthquake that engulphs a continent, or the fire that consumes a star is but as the hiding of His power; to whom the countless myriads of men are but as a drop

of a bucket, and counted as the small dust of the balance; to whom in the awful NOW of whole eternity the past, the present, and the future are to the uttermost jot and tittle of the mighty record absolutely known; who for us men and for our salvation stooped to the unutterable sacrifice of Bethlehem and Calvary; that He—whatever we may do—that He will not fail nor be discouraged until He have set judgment in the midst of the earth, and the crowding isles of this babbling world are waiting in submission for His law.

The Rev. W. SCARBOROUGH, in seconding the Resolution, said: My dear Christian friends, as a returned Missionary I feel that I require no further introduction to the sympathies of this congregation. I am happy to say that since my return from China I have met, in many places, with the greatest sympathy manifested towards myself and fellow-workers, specially amongst the Ministers. I venture to say that, with the exception of Turkey perhaps, to us, at the present time, China is the most wonderfully interesting of all countries. And, when Turkey is forgotten, China will certainly occupy a paramount place in the thoughts and interests of this and other countries. And now that we see the Chinese emigrating in vast numbers to different parts of the earth, invading the United States, Australia, Peru, and other countries; and whilst there begins to be felt an uneasiness in England herself, and in Europe, lest this invasion should extend to them also, can it be possible that China and her future destiny should much longer fail to be the subject of absorbing popular interest? And there are few more interesting chapters of modern history, I should suppose, than that which records the details of foreign intercourse with China, and the opening up of that mysterious land to the merchant, the diplomatist, and the Missionary. It is a grand step in the way of progress that we have at this day envoys from China

accredited to our own Government, and permanently located in this metropolis. Men begin anxiously to enquire and the press to write about the future of China. Undoubtedly she is in the throes of a mighty development. She is struggling into something greater, and higher, and mightier than anything she has been in the past, struggling into accord with the spirit of the nineteenth century. She is arming and fortifying herself by sea and land; in her own arsenals she is casting cannon, boring rifles, manufacturing ammunition, and building frigates of war. She is becoming acquainted with the value of steam, and the importance of digging out her treasures of iron and coal. She has been for a long time successfully attempting to get into her own hands nearly all "the import trade in foreign goods and native produce;" and it is said that she is not only desirous of rendering herself independent of Manchester and Lowell, but that she is actually contemplating the establishment of native houses in the great industrial and shipping centres of England, the Continent, and the United States. Whilst men generally are wondering what the future of this great people is to be, and what will be our relations with them, surely, as Christian men and women, the one thing we have to look after is the welfare of Christianity in China. The undertaking to convert China to the faith of Jesus Christ is stupendous. This mighty enterprise, however, the Church of the present day is committed to. Thank God she has had faith enough to begin it. But how gigantic are the difficulties which stand in our way! I will try to point out some of them, but I can merely skim over the surface. Ours is a Mission rather to a continent than to a country. China is a continent in itself. The Chinese empire comprises about one-third of the continent of Asia, and nearly one-tenth part of the habitable part of the globe. It contains an area of five million three hundred thousand square

miles, which gives seventeen thousand six hundred and sixty-six square miles to every Missionary, —a parish as large as the counties of Lancashire, Lincolnshire, Yorkshire, and the Principality of Wales, all put together. If Great Britain and Ireland were supplied with Clergymen in the same geographical proportion, they would have six or seven Ministers between them. Again, ours is a Mission to a population numerous enough almost to people another world as big as this. China boasts of a population of four hundred millions. So that not only has each Missionary a tolerably large parish, but his parishioners are numerous. There are certainly not fewer than one million three hundred and thirty-three thousand three hundred and thirty-three souls to every Missionary in China. These facts must show how overwhelmingly great is the task before us, and how utterly inadequate is the present supply of men and women. May the Lord of the harvest speedily send forth more labourers into His harvest! Then again, we are sent, unlike the prophet Ezekiel, to a people "of a strange speech and of an hard language," whose words are difficult to understand. These language difficulties are great in any foreign country, but I think they are greater in China than elsewhere. If I had been "grinding" at any other language for ten years as I have been at the Chinese, I should have been able to boast of more proficiency in that language than I can now boast of in Chinese. It is literally a language without an alphabet. This frees us, as you perceive, from the danger of incorrect spelling, but it robs us of everything "easy as A B C." It is also a language almost entirely without a grammar; and with so many words having the same names. The Chinese Imperial Dictionary contains forty-four thousand words or characters, but the Hankow dialect supplies only about three hundred syllables for the enunciation of the whole of them. In Dr.

Morrison's dictionary there are one thousand one hundred and sixty-five characters or words differing in form and meaning all sounded E. To eke out this small number of mono-syllabic sounds a system of tones is introduced, which almost seems to make confusion the worse confounded. So it happens that the slightest inflexion of voice introduces a difference of meaning. One day I asked a servant to fetch me a saw, and he replied, "Will you eat it now, Sir?" I had, by the tone of my voice, unintentionally asked him for an orange. Then again spoken Chinese is split up into dialects innumerable so different from each other that even natives themselves, from different provinces, cannot understand one another. I might say a great many other things about this strange language, but I am obliged to pass them over. Into this country we are sent to teach the doctrines of Christianity, and we are obliged to acknowledge that there are difficulties arising out of these doctrines themselves. The main difficulties of this class cluster round the person of Jesus Christ. Tell an educated Chinaman that Jesus is greater than Confucius because He is God-man, and he is offended at your presumption, and considers the doctrine of the Divine-human nature to be foolishness. Tell him of a crucified Lord and Saviour, and he thinks Jesus must have done some great wrong, or He would never have suffered such punishment. Tell him of a risen Saviour, and he simply smiles in your face. One of our colporteurs sold a copy of the Bible in a certain place, and then walked on five miles to another town to spend the night. That evening the purchaser of the book and a literary friend sat down and examined it together. They discovered the book to be a bad one. They sought out the colporteur to get back their money. "What is there bad in it?" asked the colporteur. "Why, it says here that Nicodemus came to Jesus by night, —evidently an underhand and dark.

sort of business." Having set that right, he asked what else bad they had found. "This book speaks of eating human flesh, and drinking human blood; and that is horrible." The colporteur explained the matter, and asked again if they had found anything bad. Their third objection was to the term "Word," used in the first chapter of St. John's Gospel. When told that it meant Jesus who was "equal with God," they exclaimed, "Now you are talking mysteries." Finally, they came to the curious conclusion that the book was one circulated by the Papists, and designed to persuade men to enter the Romish Church! I wish I was not obliged to say that we have to fight against the baneful influence exerted over the natives by the immoral lives of many Europeans in China. Brought up in the enjoyment of Christian privileges, many of these men do nothing but hinder the Missionaries by the immorality of their conduct, and the infidelity of their creeds. One day a foreigner at Hankow jumped intoxicated into the Yangtse and was drowned. A short time after the event, a Chinese who could speak a little broken English told me of the circumstance; and, after detailing the drunken and profligate habits of the man, finished the description by saying: "All Chinaman say, Mr. So-and-so dead! I welly glad. Nobody care!" As the "Times" says, "These preach something, and have their own mischievous mission." I wish also that I was not obliged to say that we have to contend with difficulties arising out of the unfriendly attitude of our own Government towards Missions in China. I can hardly persuade myself that really *all* the British Government has to look after out yonder is commerce. It *may* be none of its business to meddle with religion, or to help us to spread Christianity; but I can hardly see that the Government of a Christian country, in which there is a State Church, has no responsibility in this direction. However that may

be, I think no one will be disposed to contradict me when I assert that the policy of our Government and its representatives in China has been one of repression and discouragement. And so long as the British Government upholds the opium traffic, Missionaries will persist in thinking it unfriendly to them and to their enterprise. Such action declares to the Court of China that the English Government is ruled by no higher motive than the greed of gain. When one comes to think of it, there was caustic irony in the way in which the Prince of Kung took leave of a late plenipotentiary: "Farewell; if you would take away your Missionaries and your opium, we could get on very well together." I should think he could hardly understand that both these should come from the same place. Nay, *we* are not sent by the British Government; we are not patronized by it; and it is a little too bad to find ourselves bracketed together with the most diabolically destructive agent ever sent to the shores of China. If you can bring your influence to bear against the opium traffic, do it in the name of Christ. Such are some of the difficulties which bar the progress of Mission work in China. But the Church has undertaken to get through them all, and she has entrusted this task, under God, to her Missionaries. And we are glad of advice. From Ministers of home Churches, in whom grace, wisdom, and experience are combined,—as also from Christian laymen who take an interest in our success,—we should be particularly thankful for advice. Meantime we get enough of it from other quarters. Writers in newspapers, magazines, and reviews, noble Lords in Parliament, plenipotentiaries, and others, are urgently pressing their advice upon the Protestant Missionary. One gentleman, possessing a very intimate acquaintance with the people, suggests a sort of commercial plan for the more effective carrying on of Mission work. A late Secretary of State for Foreign Affairs

suggested what may be called the cautious plan. "The Missionaries will do well to follow in the wake of trade, when the people have learnt to see in it material advantage to themselves, rather than seek to lead the way in opening up new locations." A late plenipotentiary in China suggests what we may call the aristocratic plan. His conclusion is that if China is ever to be converted to Christianity it must be through the upper classes. Two other plenipotentiaries have suggested what may be called the educational plan. "The press and not street preaching should be the instrument relied upon to give the Chinese a knowledge of the truth." Such are specimens of plans suggested to us by outsiders; if you will allow me, I will now indicate the plan we adopt. Our plan includes education. We have our schools of various kinds. To acquire a wide-spread influence over the youth of the country is our ambition; and this cannot fail to secure for Christianity in the generations to come a fairer hearing, a kindlier reception, and a more general adoption. Our plan also includes schemes of practical benevolence for the relief of the bodily wants of the people. Industrial schools, asylums for the blind, founding institutions, opium refuges, dispensaries, hospitals, and lazarettos for lepers, are established. The employment of medical Missionaries is a prominent and important feature in Chinese Missions. And in this particular our own Mission at Hankow is behind no other. These medical Missions have done much good already, and in the hands of devoted men they they are capable of doing incalculably more. Again, our plan is to make very extensive use of the press, the book-store, and the colporteur. Colportage has been conjointly and systematically carried on for many years by the agents of the British, American, and Scottish Bible Societies. By them the Bible has been extensively circulated over fifteen of the eighteen

provinces. The old tale about scattering Bibles along the seashore is applicable no longer. But our principal plan is to practise extensively and in faith the simple preaching of the Gospel. The majority of Missionaries preach at least once every day, and some of them several times a day. In chapels, in the streets of towns and villages, in temples, on board ships, everywhere their voice is being heard. We believe in the power of a simply-powered Gospel even over the hearts of the Chinese. The walls of a thousand Jerichos stand in our way; but before the faithful and persistent preaching of the Word, at the sound of the Gospel trumpets, they shall fall to the ground. May I just, in conclusion, indicate something of the success we have met with in China? Our plan has been tried, and its trial has resulted in a considerable amount of success. "Indeed! I thought you had failed in China?" So have thought and said many people. I am here to say that we have not failed in China. I am not disposed to take a too sanguine view of what we have accomplished, but I repeat that we have not failed. A great deal of general and useful information has been diffused by our agency throughout the country. Ministers are brought into closer connexion with the Chinese than any other class of foreigners. And as the Chinese are a curious, inquisitive people, whether we will or no, we are obliged to become popular educators. Again, I am positive that knowledge of Gospel facts is widely spread. I had a somewhat unpleasant proof of this whilst preaching one day. A pert individual, who had learnt much theoretically about Jesus Christ, heard me telling the old story over again, and would persist in forestalling the remark I was about to make. The text was, "This is a faithful saying," &c. And as I observed, "Jesus came into the world," my wise friend put in, "Yes, in Judea." As I went on to say, "Jesus was a Virgin's Son;" he

said, "Yes, the Son of Mary." And as I said, "If you believe in Jesus, He will save you," he interjected, "Yes, from hell to heaven." It was not pleasant to be so interrupted, but it was a satisfactory proof of the spread of mere information. Again, I firmly believe that faith in idols has been considerably shaken; and nobody can deny that Missionaries have produced a very important secular and sacred literature for the Chinese, to say nothing of what they have produced for Europeans. To come, however, to the actual result of our labours as shown by statistics of Church membership: After about fifteen years of labour your Mission in Central China reports one hundred and sixty-four Church members, with sixty-two on trial; the Canton Mission reports about one hundred and thirty-five members, with about twelve on trial,—making a total for our own work in China of members and members on trial of about three hundred and seventy-three. And we are not the only Methodists in China. Methodism is represented by four distinct Missions, and the total result of their joint labours is such as should make us profoundly thankful. Not reckoning children there are upwards of two thousand seven hundred members and members on trial in the Methodist Churches in China. Over thirty Missionary Societies are represented in China, and it is safe to state their common result in Church members at twelve thousand. And now we want—in China—more freedom of action, more room. We want the right to rent houses, buy land, and reside in any part of the country, and not only at a few treaty ports. No opportunity of claiming for us this right should be lost by the Churches at home. And what we want at home is more sympathy. "But China is not so interesting as some other Mission fields, India, for instance," I have heard people say. It is incomprehensible to me that such should be the case. China as a Mission

field can be second in interest to none; and we want, we claim for China more sympathy at home; sympathy that will show itself in enlarged generosity; that will show itself again in more earnest and systematic prayer on our behalf. The great cry of your Missionaries is, "Pray for us." In a letter which I received only yesterday, one of my colleagues in China writes, "In representing our case at home seek above all for the prayers of the wrestling Jacobs of Methodism. Money is a trifle compared with the intercession of these giants of God, who prevail through tears and supplications." The labourers in the distant fields of Missionary toil desire above all things your sympathy, affection, and prayers; and the earnest Missionary spirit manifest here this morning prompts me to believe that they do not desire in vain.

The Rev. F. W. BRIGGS, M.A.: Mr. Chairman, there are three things which should always be considered in connexion with the state of our work in China and India; the first is that since it is not God's order to carry on the work of the world's evangelization by force or coercion, but by moral suasion, it is necessary in all our calculations of success to take time into account. A second is that more time must be allowed where a people are in a state of settled civilization of their own, because of the greater number and complexity of hindrances which heathen civilization presents to it. And the third is that no large amount of success in the form of actual conversion to God ought to be expected anywhere except as the result of a previous patient, painstaking work of preparation. Now, Mr. Chairman, it would be a very great pleasure to me under some circumstances to take up these points and touch upon them for a while. And I mention them as suggested by the position which you have called me to occupy as between China, as represented by the last speaker, and India; for I

infer from the Report that I am to be followed by my young friend, Mr. Burgess. (I can only think of him as still *young*; and I may be allowed to say that I have watched him as he has pursued his honourable course with almost paternal interest, having had the pleasure of taking him by the hand, and introducing him to the Methodist Conference.) Let me say, Mr. Chairman, with reference to the work in India, that when our Missionaries first entered upon it they found no state of preparation to receive their message; they found the people, on the contrary, under the full fascination of their ancient, elaborate and complicated mythologies; they found them in a state of settled civilization, with its hereditary castes or clans, a terrible barrier to the acceptance of Christianity, which recognises no distinctions of this kind; they found them by no means favourably impressed with Christianity as professed by the merchants, and soldiers, and others, with whom they had come into contact. And, Sir, they found them ready to resent with impatient disdain any attempt to alienate them from their traditional beliefs, and their long-established religious rites and customs. The work of preparation which the Apostles, the first preachers of Christ's Gospel, found accomplished for them in the Roman Empire had to be begun in India; it was begun most effectually; it has ever since been going on; it is now going forward with accelerated speed and force—a work of preparation of very much the same character as that already completed where the first preachers of Christianity won their greatest successes. Sir, let that work continue to progress, as it assuredly will, with ever increasing rapidity; and eventually—I will dare to predict in much less time than it took to Christianize the Roman Empire—India will be brought under the sway of Christ and His truth more thoroughly than the Roman Empire ever was. Let us give greater

heed to the signs of the times; let us accept the cheering light which passed events have cast upon them, and let us labour on in hope and confidence. We are engaged in a work of no doubtful issues. It may continue to sustain many a shock; it may sometimes even seem to languish and decline, but its ultimate triumph is certain. In this respect we are all in thorough sympathy with the fervid utterances of our friend behind me yesterday morning, "There were great voices in heaven, saying,"—in anticipation of events as certain as that day follows night—and, Mr. Chairman, may we all think and act more habitually in harmony with them,—“The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever.” I have great pleasure in supporting the Resolution.

The Rev. W. H. DALLINGER said: I am not a Missionary, browned and scarred with the holy toil, and I am not an eloquent man; but I have a very profound interest in, and conviction of, the importance of Missionary enterprise; and for this very reason I dare not long occupy your time. I shall pass, indeed, from the responsible rôle of the advocate to that of the fervent friend; being proud beyond expression to have this opportunity of identifying myself with what is the purest and noblest of all earthly enterprises. I have an inexpressible interest in the increasing power of intellect, and the growth of human knowledge. Man's daring spirit of research, and the ever-widening victory of mind over matter “with the progress of the suns,” is too grand to be qualified by any adjective at my command. But there is on this earth now that which is grander. However magnificent the stores of human knowledge may become in the splendid future of our race, not a jot will be added to the universe. Man will have simply enlarged his own knowledge; but the universe will be no more splendid than

before. All man can ever know has been for ever in the mind of God, and is comprehended in the everlasting "new" of His unsearchable existence. Man may find new methods of research, and discover new metals in far-off stars, and new elements close beside him. He may discover new energies rolling through the universe, or be able to throw more light upon the dark mysteries round us; but when all this is done he will have only discovered what has been for ever in the mind of God. For all the intellectual labours of the soul of man, nothing is added to the all things of which he is a part. But, Sir, let moral depravity be lifted into moral rectitude and goodness, and you have added something to the universe of God. It is a new factor that did not exist before. It is the shining out of a new star in the firmament of truth, the marshalling of new forces upon the side of God. Physical science can annihilate nothing, can create nothing; but the Christian Church bears in her hand, and carries in her soul, a power which in the realm of morals is competent to annihilate and create. If the physicist or the chemist could, or did, destroy or create an atom of matter, or a unit of force, its production would originate a cycle of changes which might issue in the destruction of a universe of worlds. But the Church goes forward and destroys evil, annihilates the cursed superstitions of the dark places of the earth, and creates good, diffusing the mind and spirit of Christ over continents and islands. What is the result? The harmonies of heaven are intensified; and—I speak reverently—God Himself feels a boundless and added thrill to the sublimities of His Fatherhood. Then, what noble and broad-souled man can ever lack an interest in the Mission cause? I know what it is to penetrate down into some of the obscurer mysteries of nature and to discover the unknown,—to discover the hitherto undiscovered,—and to

feel the ecstatic throb of pleasure from knowing that I have added a very little—still a truth—to the universe. But, Sir, I know, too, what it is to have persuaded an immortal soul to leave its lust and fall at the foot of the cross, and in broken spirit stoop down to let the blessed Jesus in, and to enthroned Him there; and the thrill from that is immeasurably more beautiful. The enterprises of this age are noble, its charities are exalted in their character; in truth they tell us that the times in which we live are more beautiful and better than those of any preceding age; but amidst them all where can we point to anything so elevated as those results that have flowed from Christian Missions? If it be a triumph which no adjective can qualify to save a soul, or to save souls, is it not a service into which all generous, noble men should press, to aid the Church in seeking to save nations, and to elevate the soul of man in all the continents of the earth? The work commends itself from the silent power and pathos of its appeals to our sympathies, our manhood. Every hospital and asylum tells of the splendid sympathy of man with man; the natural instinct of the ennobled human soul—to "weep with those that weep." And what is this but an unchanging protest that it is the duty—throned above all duties—of a great nation, smitten as it should be into active sympathy by the moral maladies of degraded peoples, to send forth the streams of its moral power, and to strive for their moral uplifting? If the physical and mental maladies that afflict our fellows, touch the font of human tears, and rouse us to noble action, should not the spiritual obligation stir us to sublime resolve, and nerve us for world-wide effort? In the work we are even now doing how blessed is the result! Your Reports cannot tabulate them; your Missionaries cannot record them. Their interactions and correlations are as hidden as the causes of the phenomena of nature, and just as real.

Some of you know that I have a very deep interest in the facts of nature. My interest in the world of life below me is second only to my interest in the world of immortality above me. This has brought me into strange contact with many scattered fields of Mission labour. Living forms are everywhere, and the relations of similar forms under differing conditions is a problem of the highest moment to the zoologist. In the pursuance of my work I have an army of intelligent merchant captains, who carry their good ships—or communicate with those who do—far up towards the northern icebergs, and down to the southern desolations of the Crozets or St. Paul's; and to people who live amidst all the intermediate seas and shores;—to zones where vitality struggles hard with boreal blasts and almost yields the victory; and to zones where the prodigal splendours and luxuriant might of living things know no waning. These hardy, thoughtful men bring me treasures from almost every sea and every shore. And they love to talk of the far-off lands, and are keen observers, and they have given to me again and again during the past seven years most interesting results of the work of Christian Missions in the most degraded portions of the world. I have often resolved to take down their rough, rugged, and racy notes on the practical triumphs of the Gospel in every clime and amongst nearly every people. They have been made by men widely different in calibre, from devout Christians to indolent infidels, and for the last seven years they have frequently expressed to me their great admiration of the splendid moral triumphs won by Christian Missions amidst the most debased peoples in the world. I hold in my hand a letter which reached me only on the 9th of this month, dated from Rainhill, and signed "Henry H. Higgins." At the instance of an English gentleman of high culture and intense interest in nature, a superb yacht, named the "Argo,"

was fitted out in the early part of last year for scientific exploration. On board her was a friend of mine deputed to dredge, and tow, and hunt for the enriching of the Liverpool Museum. He has now returned, and we have often talked together of the treasures of the forests, the rocks, the shore, and the sea. But three Sundays ago this reached me: "Rainhill, April 9th, 1877. My dear Dallinger,—It is pleasant to me to tell you, what I have hitherto forgotten, of a handful of your people, and of the good which I think they are doing in a very out-of-the-way place. On Sunday afternoon, April 8th, 1876, the Royal Mersey Steam Yacht "Argo," on board of which I was voyaging for purposes of natural science, dropped anchor in the bay of Alexandra, a small place in the island of Abaco, Bahamas, West Indies. A population of about one hundred were said to be there, but, to our surprise, only one individual was to be seen. In about an hour, however, the beach was covered with groups of men, women, and children, and on landing we found they had been attending public worship. The scene was altogether most orderly and Sunday-like. They were Wesleyans, and I had a few minutes' conversation with their Minister, who seemed to be highly respected and esteemed. Nine families were in permanent residence, but many labourers with their families had come from Nassau to find employment in the cultivation of pineapples, almost the only marketable production of the island. Immigrants thus assembled are too frequently very disorderly, and their condition at Alexandra reflected the highest credit on the Minister of the place, who seemed to unite in himself the functions of clergyman and magistrate. They met for Divine service in the largest and best room in the place, but some could only join in the worship outside the room. They were cheerful and contented, and had good hope that their Wesleyan friends in England would

assist them to build a suitable place of worship. I saw innumerable blocks of coral limestone lying on the shore quite handy, and should think that the necessary materials need not be expensive. I should be glad if their kind-hearted civilities to my friends and myself as strangers might meet with a return in promoting the fulfilment of their wish to build for themselves a church." That letter was written to me by an Anglican Clergyman. It seems to me that such independent testimony as this brings with it overwhelming responsibility. Not only have we Christ's command, the nobler instincts of our own hearts, the splendid history of the past, and the Church's own testimony in the present; but we have the witness of an onlooking world. What is responsibility in a Church? Not an abstract or unknown quantity, but an element of individual life. There is irresistible intensity in that wonderful declaration of Christ's: "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the whole was leavened." Modern science has given this affirmation its awful meaning. What is leaven? It is not a dead chemical element diffusing its influence through the mass. No; it is a living thing, an individual organic element. When you put the leaven into the meal, you put into it a given number of separate vital entities, so to speak, the organic apostles that by their own individual action are to subjugate the entire lump to themselves. Every ultimate particle of leaven is a plant, exquisitely minute, and it is by its multiplication, and the multiplication of the progeny to which it gives rise, that the whole lump is leavened. The first elements of leaven in the earthly Church were the Apostles, and grandly they leavened the meal that was next them. White with resolve, they left the mount from which they saw their Master rise, and where they learned that His kingdom was not of this world, and they never ceased to act—by their

individual effort, to leaven man with Christ's ennobled Spirit—until their resolves were sealed in blood. There is—there is apostolic succession. But this is a profound proof of the fact that it is not dammed up in the narrow souls of pseudo-priests. It is shared by every man, woman, and child who is baptized into Christ, and it is when we, the spiritual leaven, go forth to do our work, that we are moulding men into Christ's mind, and leavening the world into beauty. I know our capacity for doing this varies very much, but that is no reason why we should neglect our duty. Our talents, great or small, are God-given; and to suppose that they may be laid uselessly aside—however small—is to cast a reflection on the wisdom of the very Infinite Himself. Let me illustrate. Cast your eye upon a vast steam-engine,—one of the splendid triumphs of modern engineering—look at its huge beam, its great fly-wheel, the dimensions of its cylinders, the rise and fall of its pistons, and its almost irresistible power. Is it not these that strike you most as you stand beside it? Are they not the biggest? Do they not carry in their very form and dimensions the impress of their own importance? Yes. But look down yonder, there is a diminutive screw, or a little "cotter,"—you would never have seen them,—but withdraw the one, or dislodge the other, and the huge machine pants, and groans, and wrestles, and at length droops its massive limbs, moaning the departure of its power. There may be power in the unobtrusive and remote; the "small" may have unlimited power in combination with the great; the "great" may be "shorn of its strength" by the loss of that which was hitherto lightly esteemed. The Church's power never was, and is not now, in its great ones. It is not wealth, nor learning, nor lineage that can make a Mission Church mighty. It is the Christ-like mind in the millions of its people, coupled with the omnipotence of combined and tireless action. Look out upon the

Mission field of the world, what do you see? Patches and spots of blessed light, but darkness to the very verge. How shall we get the moral dawn to break upon it, and the spiritual day to come? Shall we ever conquer? A little earlier than this, a year ago, there was a magnificent sight up amid the northern blasts and the everlasting ice that girds the Northern Pole. There are the sledges, there are the handful of men, there are their iron-hearted leaders; and yonder towards the darkness is the Pole. See them toil to win it; to plant the Union Jack of brave old England where never man had been before. See them toil over that sea of ice, hoar with the grime of centuries. Mountain after mountain they climb, while the black blast defies them, and death grimly sneers amid the icy hammocks. Ye men of God, will you let your courage pale and paralyse before such courage as that? That enterprise is earthly, the courage is human. And what promise girds their loins, and animates their hearts? Where is it written, "If ye labour long enough amid the wastes, ye shall reach the naked Pole?" Nowhere. What impelled them? Glory; and an indefinite wish to further science. The difficulties of the Mission field are stupendous. But there is courage in the Church, the courage of Christian faith; and the black sky is crowned with the bow of promise. The warfare is terrible, but the charges are not yours. The everlasting God is the signatory to a scroll which declares that you shall conquer. Can that fail? If you doubt it, go out into nature. See

"The spacious firmament on high,
With all the blue ethereal sky."

How came such majesty, such beauty, such order there? He spake, and it was done. He commanded, and it stood fast. Are you afraid it will be shaken? Are you fearful that the bands of Orion will be loosed, and ten thousand fiery orbs be let loose to dash with measureless impetuosity

through the trembling universe? Do you fear that the cords that bind the Pleiades will be broken, or that the earth which He "hung upon nothing" will fall from its place? No; you dare not. If He be changeless to matter and force, will He not keep His promise to man? Ah! says the eager, troubled heart, but the awful difficulties. Yes; but look at our bitter failures, think of the slowness of our progress. Ah! come with me, look out upon the broad sea. Mark, the winds are in His fists, the sea is in the hollow of His hand. See how the wild winds have come down upon the troubled sea. Behold how the mighty waves bid defiance to the unseen but roaring tempest, and dash their angry foam against the frowning sky. The very harmony of nature seems broken. Brethren, as you see it, are you fearful lest the Eternal Father has changed? Are you afraid that He has let the winds go out of His fists,—that He has thrown the sea from the hollow of His hand? No! For ever No! Then why, when the battle is the fiercest and disappointment the severest, do you distrust Him in the splendid field of Missions? He has commanded, and it shall stand fast. Trust Him, and it shall come to pass. Shade your eyes, and look afar; it is dark, it is thick with darkness. But look again; there is a golden streak beyond the utmost darkness; it is the promises of God overlapping the outermost corners of this earth, and the utmost sin of man. Trust Him, be true; cast your gold and your gifts into the sacred treasury; give yourselves to the labour, and never cease until the first beam of light shines out of the new heavens, and the first soft dawn breaks upon the new earth.

The REV. W. BURGESS: I feel almost bewildered this morning with the eloquence which has just fallen from the lips of the gentleman who has preceded me; and if ever I felt myself nervous, it is just at this moment. But, Mr. Chairman, I look upon it as a privilege and an honour to have to speak

once again about India for a few moments before leaving this country for a second spell of service in my beloved Mission field. Mr. Scarborough has said that there is no continent like China, but to me there is no continent like India. I could speak about the difficulties which beset our efforts to evangelize that great continent, but I must confine my remarks within very strict limits this morning. One of the greatest of the disadvantages with which the Church of Christ has to contend in India arises from the fact that we cannot let them have before them in their own heathen households the living witness. Caste raises the barrier here. The moment a man openly declares himself a Christian he becomes an outcast, not only from his own home, but from all Hindu society. The ban of uncleanness rests upon him; he is looked upon by the orthodox as polluted and defiled. Such a convert has necessarily to seek a refuge elsewhere. If he be a Brahmin by birth, he must fall from the position of a god, and see those who once worshipped at his feet shrink from him as worse than a leper. The power of a living example is tenfold stronger than the spoken precept. It lives down all opposition, and leaves an unconscious impress upon all those who come into contact with it. In India this potent means of spreading the truth is taken away from us. The Christian is under no circumstances permitted to remain in any heathen household. Parental love and natural instinct might induce a heathen father to give shelter to his Christian son, but then the whole of the neighbourhood in which he resides would turn out against the innovation, and hunt the outcast from their midst. Caste will come to no compromise whatever with Christianity,—it hates those who profess themselves Christians right down to the core. Why, the veriest beggar in the street would not take a morsel of food from even Queen Victoria's royal hand; and were the

Prince himself but to touch his cooking vessel, the Hindu would shrink from it as having been defiled, instantly dash it to the ground, shivering it to pieces, and throw the contents to the unclean birds. When a Native Missionary tours through the villages, he is sometimes called in derision one of Jesus Christ's men. But if we could only succeed in getting some of those "Jesus Christ's men" actually living among the people in India, illustrating the Christian character in their lives, and bring to bear upon their friends and strangers the irresistible power of a godly example, the days of Hinduism would very soon be numbered, and would be very speedily counted up, too. As society is now constituted in India, and with the social disabilities which, under the present existing arrangements, must of necessity attach themselves to an open profession of Christianity, I am very doubtful whether the Church is now fully prepared for success on grand scale, or even greater than that which is now vouchsafed by the Great Head of the Church. This statement may move some of you here to express dissent. Well, I should be glad to learn that I am in the wrong. Let us see what it would involve. A Hindu when he is converted to Christianity becomes a beggar dependent on the charity of like despised followers of the Nazarene; merchandise is not open to him, for no Hindu would condescend to buy anything from his stall. He can follow none of the trades there practised, for these are in the hands of special castes, who would resist to the death any intrusion on what they consider their own by right of birth. He might if trained find some employment in the Mission school, or, perhaps, offer himself as a candidate for Government service. But all this means time. If during the month a hundred persons offered themselves to us, a great difficulty might thereby arise. They would be but a mite out of India's vast masses, yet

they would prove themselves a heavy burden on you. Why, where would you house them? Who would keep them throughout the time which must elapse before they could rise from a state of dependence to one in which they would be able to look after themselves? Society would spurn them, their friends would shake them off; caste would brand them with the mark of infamy; and Hinduism would say, "Let them die." Are they then to perish on the threshold of the Christian home? die on the Mission door step? No! No! Help them until they can help themselves, says Christlike Charity. And so we do. But suppose during the next month several hundreds were to come to us in a body; suppose one half of those who are now convinced of the truth of Christianity, and are the secret worshippers of Christ, were boldly to take upon themselves the open profession of Christ, a very great difficulty might arise. Is the Church now prepared again for community of goods as in the old days of primitive Christianity? That is a serious question which may have to be considered before the entire world is won for Christ. But Almighty God may yet work and bring His purposes to pass in ways which are altogether unknown to us. There are your schools, and by them you are leavening the land with Gospel truths, and the false systems of thought and religion in India are thoroughly riddled with balls from all quarters, and must eventually collapse. Everything seems to be giving way, and indicating that such is the case. There are the usanda of intelligent men in India who are Christian in thought and sentiment; there are thousands of youths in your schools who are saturated with Christian truths, who have no faith in Hinduism, and who do not fear tell ng you as much; but who shrink from exclusion from caste and from its privileges, and draw back from that indigent position to which an open profession of Christianity would reduce them. Christianity may

perhaps never outwardly number them upon her schedule roll, but by head belief and heart trust they are the Lord's. They may never swell the numerical returns of your Society; they are, nevertheless, victories of the cross as real as the units you can count on your fingers. They sacrifice to the Lord in prayer; and, like Naaman, who asked pardon when necessity led him to bow in the house of Rimmon, they crave forgiveness for that outward compliance with Hindu form, or rather, I should say, assuming that negative attitude without which caste will give them no shelter. I do not intend to act as an apologist for such a line of conduct; but I do maintain that there are hundreds of natives in India who act thus entirely from honest conviction—a conviction that God would have them stay in their own homes simply as secret worshippers, silently influencing for good the friends around them. Now is it not just possible that God may overrule this state of things for His own glory? Is it not just possible that God may yet work in the homes of the Hindus which are now closed against us, through these secret disciples assuaging prejudice, weakening superstition, and thus preparing the masses for the ultimate reception of the Gospel truths? May not Hinduism thus work out its own destruction and its own overthrow by the very restraint which prevents the foe from openly declaring himself, but leaves him disguised, lurking, hidden in the camp? May not caste, which has hitherto proved itself the greatest obstacle to the spread of Christianity, be transformed by God into one of the most potent engines for the conversion, not of individuals, but of whole communities, of Hindu society; and may not India, by very virtue of the strange constitution of its society, which for years has been the chief hindrance to the conversion of units, become the great theatre for the manifestation of heaven's special glory in the conversion of the nation in a day?

There is a deep and unseen undercurrent in Hindu society moving in the direction of Christianity. It is irresistibly bearing with it all classes of society, and the people there are drifting in masses in the direction of the religion of Jesus. Caste is now veering from its old moorings, and it is far more elastic now than formerly. Caste will make any concessions now-a-days rather than let one of its number slip from its hold to join the Christians' ranks, so bitter is its intolerance of that religion whose light breaking in upon the mind reveals its hideous deformity and loathsomeness. They may do as they like, and believe anything short of making an open profession of Christianity. Let it alone. Caste is its own greatest enemy and its bitterest foe. Let it only alone, for has not the Unseen Hand written concerning it, "Mene, Mene, Tekel, Upharsin"? For by permitting a man who is a Christian in thought and sentiment to live under its prestige and enjoy its privileges, provided only he refrain from the open profession of Christianity, it is harbouring in its bosom a force which will inevitably work its own destruction, and will leave it a ruin and a wreck—a sad memorial of the pride of man. I am inclined to think that the movement in India is in future years destined to be a general one, and I regard it as the clear indication of Providence that the converts who are now given to us are to be the prominent leaders of that movement, and that our duty is to train and equip them for future service. The great want in India to-day is the native Ministry. Thank God, we have some noble men already—men weighty in judgment and profound in thought—come fairly spiritual giants, all worthy of standing shoulder to shoulder with any other body of Ministers the wide world over. Let me introduce you to one whose friendship has been my choice heritage for years; and you shall try him by any Methodist standard, or by any Methodist touchstone,

and see the stuff he is made of. He is a Brahmin by birth, and has suffered many sorrows and trials through embracing Christianity. His father forsook him; his home was closed against him; and never since that day has he once crossed its threshold; he fell from a position of affluence to one of want and penury, and relinquishing the worship of society, he became a butt for ridicule, contumely, and insult; in a word, from the position of an earthly god, he fell to that of an abandoned outcast. Methodism in England gives but few examples of such sacrifices as that; and yet in his own estimation he has sacrificed nothing for Christ. I remember one day his talking to a native Christian in my own hearing, who happened to speak about the sacrifices which Hindus make when they profess Christianity; and he turned on him with the fierceness of a tiger, and said: "Mention not again the word 'sacrifice' to me; we are infinitely the gainers; the love of Jesus more than compensates us for anything we may have given up for Him. Speak rather of the heart peace, the consciousness of sins forgiven, and the brilliant future hope; but say nothing of sacrifices for the Master." There is the true Christian ring about that. He is eminently a man of prayer; his spirit seems to be thoroughly saturated with the spirit of devotion; and in his agonized breathings with God he takes hold of the tree of life and sways it backward and forward until his soul is fully wetted with the dew that falls therefrom. I have travelled with him on many of our preaching tours, and when we have had occasion to separate, he has said to me, "Come, brother Burgess, one word of prayer before we part;" and to the quietude of some palm-grove, or the shelter of some banyan tree, we repaired, and when no eye watched, save the eager, anxious gaze of bearded heaven, and no sound was heard, save nature's music chanting low murmuring "amens," we com-

mended each other to the care of the common Father, and with soul agony besought a blessing on the to-be-spoken word. We felt like spiritual giants after that, ready for any service. There is something of the old Methodist breathing coming out in that. To make a successful Minister of Christ a man must have about him an indescribable power which we call force of character. Well, then, try him by that standard. British soldiers are a sturdy race, and in the breasts of many there is an unaccountable disdain for those who are slightly darker than themselves; and yet no man had such power and influence over the troops garrisoned at Poonamallie, or with men in the mess-room, as he had. He would lay hold of a British soldier and would tell him the story of his conversion to Christianity, and say that as he had been led to Christ through the English Missionary, he wanted to do something for England in return, and would then invite the man to a service held on the station. And many a heart-broken mother will have to bless God throughout eternity for the kindly words thus spoken by the fervid heart of this Brahmin convert to a wayward stiff-necked son,—words which have been the means of rescuing men from courses which would inevitably have ended in the wreck of the body and ruin of the soul,—words which have not unfrequently resulted in thorough, downright conversion to good. It was really amazing to see the power which he had over such men, and grand to watch him hunt them up before the service began. He would allure one from his fishing and another from the ale-bench, walk along with them, and lead them to the house of God. One day he was gathering subscriptions for the Mission cause, and he called upon an Indian commissioned officer, who was rather cynically disposed, and solicited of him a contribution. "I will not give you anything to go towards the

Mission work; what good have Missions ever done?" growled out this gruff man of war. My friend boldly replied: "I am one of the results of Mission work," and then told him the story of his conversion to Christianity. Under this novel presentation of Missionary success, the Indian officer relaxed; he began to feel uneasy, and said, "Well, well, here are ten rupees." Why, even the Mission treasurer here could not but recognize the Methodist ring in all that. As a man—as a preacher—he has no equal on this side of the water. Somebody says "hear, hear." Well, to begin with, he can preach in five languages. You will, I am sure, find very few of that calibre on this side of the water. With regard to him may be aptly quoted the couplet,

"His heart is full of Christ, and longs
Its glorious matter to declare."

He is never at his ease unless he is setting forth the truths of Christianity, and inviting men to the same fountain wherein he has washed and is clean—to the same source whence he has derived happiness and peace. Never a day passes but he preaches three or four times; and, in his anxious desire to bring the sound of Gospel truth within the hearing of all, I have seen him buttonhole a man for as much as twenty minutes, and preach the truth to him. You, Mr. Chairman, begin to recognize him as one of your own stamp; and so he is: he is nought but an Indian jewel in a good old-fashioned Methodist setting—not a tawdry sham, but the true metal, ringing and clear. After all I have said about him, I think the President will pass him. Our strength in India lies in such men raised up by the Great Head of the Church on the soil, baptized with spiritual power, with hearts all aglow of zeal for their perishing countrymen, and with tongues capable of setting forth the truth with the grand old Methodist ring about it. It is said that when Cornelia, the

mother of the Gracchi, looked upon her sons, she regarded them as jewels more priceless than any of this world's treasures; and the Church only rises to her true position, only enters into deepest sympathy with her risen Lord, and becomes one with the Master, when, imitating the virtues of this heathen matron, she, too, turns from perishable wealth, and, glorying more in the brain, the sinew, and the bone, says of men like these, "These, these are my jewels." All our future success depends on a judicious development of our native agency. The work of Christianizing India can never be accomplished by foreigners. There is a natural aptitude in the native not to be found in the European. To begin with, the European is not on the same plane with those Eastern peoples, nor does he think and feel as they do. He may speak to them lovingly and tenderly as only lips moved by a heart burning with compassion can speak; but it is yet the voice of a stranger, not that of a familiar friend, — a voice betraying a depth of tenderness; still it seems to come across a great chasm — an impassable gulf, and lacks that breath of homeliness which everybody can feel, yet none describe. Nobody is more painfully conscious of this than we are ourselves. The native must ever be more powerful than the European. They have trodden every step of the way from heathen darkness to Gospel light. Every trial is known to them by actual experience. Fellow feeling gives them power of truest sympathy. They can take the timid by the hand, and put a pressure in the grip, and a power in the glance, which will inspire with confidence — a pressure and a power the stranger can never learn. It is through the native that India is to be led to Christ. Mr. Chairman, I must come to a conclusion; that is the orthodox way of ending, I think. But the question arises, What are we doing in this matter, which everybody considers all-im-

portant? Two years before I left Madras, we set on foot a plan for the furtherance of this department of work, and for eighteen months before I left India I had in my own house a number of young men upon whom the Lord had laid His hand, and one of the most onerous of my duties was their training and their care. They were fine fellows, too — some mental athletes — for their age, and had a piety developed in fierce persecution and bitter trial; among them were those who before magistrates had nobly witnessed for the power of the Divine grace, and had testified to the love of Jesus Christ; among them, too, were those who had sacrificed all for Christ, and who had given up the fascinations of an exalted social position rather than prove themselves unfaithful to the Lord who bought them by pandering one iota to the outward ceremony merely of Hindu form. But these young men need training — not for controversy, for that they are naturally pretty well prepared, and perhaps we have had too much of that already. We are not sent out to preach down Vishnu, but to preach up Christ. If we do that, Vishnu, Brahma, and Siva must of necessity fall. They cannot stand before the surpassing beauty of the Saviour. I tried to show them this — that we had but one Mission, and that was to preach Christ. I was delighted, too, to notice the way these young men were given to prayer. The rule of the house was that the lights should be out at ten o'clock. As I was looking one night around the house at midnight to see that all was safe, I found the door of the staircase leading to the house-top open. I was rather nervous for the moment, for our house had been three times broken into, and was even then threatened by a heathen mob in consequence of some conversions we had had from the upper caste. I blew out my light, so that it might not attract any attention, and I listened for some time. Everything then seemed quiet, all

nature seemed hushed in repose. The balmy sigh were discord to the speaking quietude that wrapped the scene. I ascended the stairs, and when I had neared the top I listened again, and there then fell upon mine ear the voice of a man in prayer in tones low and mournful, betraying the deepest agony of soul, and as petitions for protection, increased love, and zeal more intense arose, followed by the breathings of a soul indicating intensest emotion as Heaven's blessings were supplicated on relatives still in heathen darkness, there were earnest "Amens" from hearts that beat sympathetic. It was contrary to the rule that they should be up at that time; but I shuddered to break in upon them when they were wrestling with their Maker, and I therefore retired to my cot, with a heart brim full of thankfulness for what I had that night heard. Our strength in India lies in training such men as these. Our very existence as a Church hangs upon it. Unless you are prepared to do this thoroughly, you might as well call home all your Missionaries, and send your Catechists about their business. But you are not prepared to do that. You dare not leave India. Travelling one night in the district of Mysore, and drawing near to a village called Sivasamoodrum, hard by the magnificent falls of the Cauvery—a region wild and desolate, where untamed beasts tread at pleasure, and death lies coiled beneath the matted grass, and virulent, malignant fevers lurk in marshy swamps—I espied just off the pathway a little stone pillar. Alighting from my palanquin, I worked my way through the thickly tangled weeds and stood over the time-beaten monument. Pulling aside the tall grass and weeds, which had fairly woven themselves in graceful festoons about the stone, by the light of a torch I deciphered the inscription, when, to my surprise, I found it was the grave of ~~some~~ Missionary Hardy, who died ~~of cholera~~ while on a preaching

tour through the feverish district. Sir, you dare not leave India; you are bound to it by the consecrated dust of pious dead. You are indissolubly wedded yourselves to India's destinies; you cold grey stone in the dread solitudes of the lone jungle, near which the tiger often prowls, but yet, methinks, withdraws therefrom as if from holy ground, attests the fact. Enshrined in her soil are the valiant hearts of truly chivalrous Methodist sons, and by the sacred memories of the fallen brave, you are sworn to carry on with increasing vigour the righteous crusade. Eternity's voices, death's echoes cry, "Onward;" and let not

"The sword lie in the rust,
Till the body's in the dust."

— The Rev. J. C. BARRATT (from Germany) said: Mr. Chairman, if time had served I would like to have put before this Meeting two or three reasons why our work in Germany should be carried on with energy. I have been asked sometimes why we should labour in a Protestant country. Protestantism in Germany and in England are scarcely the same. The land of Luther is not now what it once was; godly men are unquestionably to be found, especially in the principal cities and the towns; but the orthodoxy of Germany has largely lost its spiritual life; and it is our desire, and our effort, to restore and spread the life that once prevailed. The doctrines of repentance and holiness are particularly offensive to many even of those who are distinguished Protestant Ministers. The religious newspapers of the day teem with attacks on Methodism because Methodism strives, and strives with considerable success, to resuscitate and spread those doctrines. Baptismal regeneration is preached everywhere, with but few exceptions, and because people believe in baptismal regeneration they see no necessity for repentance. One Clergyman asked me a short time ago, "Why do you people preach so on repentance towards God?" I

said, "Why don't you preach it?" He replied, "Our people all learnt that in school long ago. Besides when they were baptized they were made children of God, and when they were confirmed the work was regarded as completed." No better illustration could be found of the truth of Scripture, "The letter killeth, but the Spirit giveth life," and we are trying, and, thank God, with some success, to show the need for spiritual regeneration. Then Rationalism prevails largely in Germany; there are whole districts where it prevails in which there is scarcely the least twinkle of pure light; for instance, on one side of my district a Synod met some time ago, which included twenty-six Clergymen, twenty-two of whom denied the divinity of Christ; on the other side, out of seventy-three Clergymen, seventy are avowed Rationalists; and one of them, being asked, "Don't you believe Jesus Christ was the Son of God?" replied, "O, I have done with that dirty figment long ago;" and when a colporteur went to his parish to introduce a new Rationalist translation of the Scriptures, this chief Minister of the district went with him to introduce him, to increase the sale of the book that should rob Christ of His divinity, and teach Rationalist views. If Christian Missionaries do not preach Christ crucified, and hold Him forth as the one sacrifice for sin, and as a Divine Saviour, I do not see at present who is going to do it. Another matter I may mention is Sabbath observance. On the railway time-tables of the chief city of Württemberg—which is regarded as the most godly city in Germany—the last train is announced as 10-12 at night, with the notice, "On Sunday evenings the trains will leave ten minutes after the close of the theatre." Two years ago we had a national rifle match in Württemberg, and the greatest day was the Lord's Day, and on that day, in order that the people might have the opportunity of attending this rifle match, the public services

of the day in all the Protestant churches were arranged for seven o'clock in the morning, instead of half-past nine o'clock, in order to make it convenient for the attendants to go and witness the shooting. Not long ago a Clergyman in one part of my District said to his people, "Now we have had service this morning, the weather is threatening, we shall close the church this afternoon that you may get your hay in." Of course we take nobody into our Societies who does not pledge himself to observe the Christian Sabbath. Dear friends, what would England be to-day if the Christian Sabbath had not been recognized for centuries past? And if the Continent of Europe is to be raised, the non-observance, the awful desecration of the Sabbath must be done away with, and the people must learn to assemble on that day for the worship of God, to observe the day entirely as a day consecrated to His service. Then there socialism and infidelity are widely prevalent, as was indicated by the last return of the elections to the Reichstag; but we hope to have large numbers even of the social demagogues among our ranks. At the present time we have where I reside two or three of their most distinguished speakers. My District represents two empires, the German and Austrian; out of a population of eighty millions, about forty-five millions are Romanists; and O! how deep and dark is the night that gathers over many parts of this District! We earnestly desire that in the land of Huss and Hieronymus the light may spread until throughout Bohemia spiritual darkness is unknown. In the city celebrated because of the issue from it of the "Angsburg Confession," and in some other parts of Bavaria, we have been forbidden to sing at our public services or to pray in public. I do not know how you would like to go to chapel next Sunday and find the Government had ordered you not to sing or pray; but these are some of the difficulties with which we have to contend.

In Württemberg truly religious liberty prevails to a larger extent, but even where religious liberty does not prevail we are striving by God's grace to gather the people into the Societies and lead them to the Saviour. It has been my joy to hear from Vienna that since I left that city in December, five or six Romanists have been soundly converted to God, and are now enjoying the means of grace. I also hear that several have joined the Society at Augsburg. Everywhere we have work enough to do, and everywhere, as of old, the poor hear the Gospel gladly, and some of the rich come among us; but we are looking for the time when the Word shall run very swiftly, and throughout the length and breadth of this land people shall praise God, and enjoy His favour; and when Mr. Anderson's vision is realized, I hope to see the eighty millions of Germany and Austria at the Saviour's feet.

The Rev. ALBERT FENTI-MAN, from Calcutta, said: I will not detain the Meeting with any remarks just now. I was requested to appear here and show myself. It seems to be necessary, as some of my old fellow-students have forgotten me. I have been ordered home on account of my health, and I hope after a short residence here to go back again to the Mission work. There are immense tracts of country in Bengal, the District in which I laboured, which are entirely unoccupied by Missionaries. The country forming the delta between the Brahmaputra and the Ganges contained nine millions of souls; the London Missionary Society had one station in the district, with two European labourers, one native, and two Catechists. There is also an important and densely-populated town and district known as Rungpore, in which there was not one Missionary or Catechist or Christian school, and the English magistrate there, a Christian gentleman, was anxious to supply a Missionary,

and he offered the London Missionary Society £100 a year if they would only send one. The London Missionary Society was obliged to decline the offer, but there is great probability that the Baptist Missionary Society will be able at the end of the year to send a man. We are doing something in Bengal towards the development of a Native agency. We have ten Catechists, some of whom may one day become Ministers to their own countrymen. We have also four young men in our Theological Class, one of whom, before his conversion, was a Koolin Brahmin, (that is, a Brahmin of the highest caste,) and we expect that these young men will render good service to the Mission. I hold in my hand a little book that has some interest to me, and I hope it will have some interest to you. It is a book published in Calcutta, containing about fifty of Wesley's best hymns, twenty of Sankey's "Songs and Solos," and thirty others, some of them original compositions. These hymns are printed in Bengali, were prepared by one of the Native Catechists, and are called "Gospel Hymns for the Church in Bengal." I hope you will all pray that God's blessing may rest upon the little book. We have two young men in the service of the Mission who were born in the country, but are of European descent. One is an Irishman, a very earnest young man, who was engaged in Government service, in the Public Works Department, but has now given himself to the service of Christ. At a recent meeting in Calcutta he said that God had graciously spared his life during the Indian Mutiny. When escaping from the rebels with his mother and two other children, they were on many occasions exposed to great danger, but their lives were saved by the devotion of an old servant; and he resolved that, as his life had been saved by a native, his future life should be given to the natives. I hope you will pray with me that he

may be filled with the Holy Ghost, and be successful when he goes forth to work for Christ.

The Rev. Dr. PUNSHON said : We could multiply our speakers if time only permitted ; several Missionaries are here from various parts of the world. One is here, the Rev. George Chapman, who has been in South Africa forty-seven years ; and Mr. Gedye is also here, but time forbids my calling upon any more. We are anxious to commend to the sympathy of the audience the Mission field as a whole, not India only, nor China only ; but it is a glorious thing that each man wants his own Mission station to be considered most important.

Sir FRANCIS LYCETT : Mr. Chairman, and ladies and gentlemen, it has been my privilege, as well as great honour, to be associated with these Breakfast Meetings since their commencement, and I am happy to find from the very large audience this morning that there is no diminution in the interest they excite ; and so long as our Committee are able to find such gentlemen as the Chairman to preside, and to secure the services of such able men to address you, I have no fear whatever for the future. The Chairman is well known in the city of Belfast for his princely liberality ; nor does he confine that liberality to Ireland alone ; he has assisted us in many of our undertakings, and especially with that for the extension of Methodism in this great metropolis. We are deeply indebted to him for the service he has rendered us this morning. I have to submit the following Resolution, which I do very heartily :—

"That the very cordial and respectful thanks of the Society are due to James Lindsay, Esq., for his kindness in taking the Chair on this occasion."

Mr. ALDERMAN M'ARTHUR : I have very great pleasure in seconding the Resolution proposed by Sir Francis Lycett. We are deeply indebted to our excellent

friend for the service he has rendered us this morning, and I can endorse all that has been said regarding him. Mr. Lindsay is one of my oldest friends. I have always found him active and devoted in every work of faith and labour of love.

Dr. PUNSHON : The Resolution will be supported by—I was going to say a returned Missionary from Italy—but not quite that. Mr. Bunting has recently been to Italy, but whether in the service of the Society as the catechized or catechizer I cannot quite say.

Mr. T. P. BUNTING : I can only say, Mr. Chairman, that the result of my visit to Italy is that I wish that I was a returned Missionary from Italy, or was going to be one ; it has not pleased God to arrange for the former, and I am too old for the latter. If there be any young men here who want something to do, and if they are first-rate young men,—not in their own eyes, but in the eyes of other people,—if they are men of great culture, with great power of self-cultivation, men of great industry, and who can go through great hardships, who can give up everything for the sake of the work in which they are engaged, of earnest devout piety—the better too if they have some means of their own ; but that is not essential—then let them go to Italy. I have great pleasure in supporting the Resolution.

The CHAIRMAN : Ladies and gentlemen, I heartily thank Sir Francis Lycett and my dear friend Mr. M'Arthur, whom I have known from youth, and also Mr. Bunting, who did us the honour some time ago of visiting our city. The duty I have been endeavouring to perform this morning has been one of very great pleasure and of love. I thank you very much for your kind reception of the Resolution, and shall always take a deep interest in such assemblies in London.

The Doxology was then sung, and Dr. PUNSHON closed the Meeting by pronouncing the Benediction.

Meeting of the General Committee.

ON WEDNESDAY, JUNE 6TH, 1877.

THE REV. A. M'AUZAY, (PRESIDENT OF THE CONFERENCE,) IN THE CHAIR.

PRESENT:—Rev. Dr. Jobson, (Treasurer,) Dr. Punshon, and J. Kilner, (Secretaries), B. Browne, J. Harvard, W. Hirst, J. Hargreaves, J. W. Greeves, E. E. Jenkins, Dr. James, Dr. Moulton, J. Mayer, F. P. Napier, Dr. Rigg, W. T. Radcliffe, Garvase Smith, D. Sanderson, L. Tyerman, Dr. Williams, J. Walton, T. Woolmer, Messrs. H. Avis, H. J. Atkinson, G. W. Booth, J. Beauchamp, G. H. Chubb, W. T. Eastman, Sir F. Lycett, G. Lidgett, Alderman M'Arthur, M.P., W. Mewburn, W. Pearce, T. W. Pocock, J. Riley, W. Sugden, J. E. Vanner, J. J. Vickers, G. Walker, S. D. Waddv, Q.O., M.P. Also, Rev. J. Buller, J. Bickford, C. Churchill, G. Daniel, Dr. Kessen, J. Richards, and M. Riggall.

1. After a deeply interesting and affecting conversation touching the very sudden death of the late Rev. George Thomas Perks, M.A., the senior Secretary, it was resolved,—

That an appropriate record of the loss which this Society and the Church of Christ generally has sustained in the death of Mr. Perks be made in the Minutes of this Committee, that a copy thereof be forwarded to the bereaved family, and that Dr. James be requested to aid the Secretaries in the preparation of this record.

2. It was also resolved that this sorrowful event be improved by a public service to be held in City Road Chapel.

3. Resolved that the Sub-Committee on French Affairs be convened as soon as is practicable, and that the Rev. F. J. Jobson, D.D., and W. Gibson, B.A., be requested to visit the French Conference to be present at its approaching sessions.

Several Legacies were reported.

Letters from the following Missionaries, &c., have been received from April 12th to June 12th, 1877:—

EUROPE.—W. T. Brown, W. Cornforth, J. C. Barratt, J. Hocart, J. W. Herivel, L. Gironé, T. W. S. Jones, B. Moreton, G. R. Osborn, H. H. Richmond, F. Sciarelli, R. Simpson.

CEYLON AND INDIA.—E. S. Adams, J. Brown, G. Baugh, A. Fentiman, G. Fryar, F. Halliday, J. A. Johnson, S. Langdon, E. Martin, J. Nicholson, J. G. Pearson, E. Rigg, A. Samuel, E. Strutt, R. Stephenson, J. Shipstone, J. Scott, S. R. Wilkin, W. B. Winton.

CHINA.—T. Bramfitt, H. Friend, D. Hill, A. Langley, F. J. Masters, A. W. Nightingale, H. Parkes, G. Piercy.

SOUTH AFRICA.—G. Baker, C. Birkett, A. Brigg, T. Chubb, J. Calvert, J. R. Cameron, H. H. Dugmore, D. Eva, R. Giddy, S. Hardey, P. Hargreaves, C. Harmon, W. C. Holden, T. Kirkby, F. Mason, J. Longden,

R. Lamplough, J. Priestley, W. H. Price, T. W. Pocock, G. Parsonson, J. E. Parsonson, R. Ridgill, G. Rose, James Scott, T. H. Wilkin.

WEST AFRICA.—W. B. George, D. Huddleston, J. May, J. Milum, T. R. Poot.

WEST INDIES.—C. Angwin, H. V. P. Bronkhorst, H. Bleby, R. H. Bleby, A. Bourne, J. C. Brewer, T. H. Bailey, M. B. Burd, T. M. Chambers, B. Fletcher, T. A. Franklin, J. Greathead, E. R. Gibbens, H. Hurd, J. Hosking, J. B. Hargreaves, J. Jordan, W. Jackson, S. L. Londo, J. Peters, J. M. Podd, W. J. Picot, J. C. Richardson, E. Spratt, G. Sargeant.

AUSTRALASIA.—W. B. Boyce, B. Chapman, T. C. Lawrence.

CANADA.—E. Barrass, J. Alexander, G. H. Davis, J. Goodison, J. W. Gange, D. C. Biley, M. Simpson, E. Wood, D.D.

Deaths.

The Rev. W. Penrose, late of the Gold Coast, on May 22nd, at Clapham.
 The Rev. G. T. Perks, M.A., on May 28th, at Rotherham.
 The Rev. S. Somosoondrum, on May 25th, at Royapettah.

THOMAS WALKER NENE,

Whose portrait was given in the June and July "Notices," was a New Zealand Chief of very high rank. While a young man, he was baptized by the Wesleyan Missionaries; and to the day of his death he was a faithful disciple. It was under the auspices of himself and his brother, Patuone, (Edward Marsh,) that the Mission Station of Mangun, on the Hokianga River, was successfully established in 1828. Thomas Walker was a brave man and a skilful general. He was always the friend of the white man. As the powerful ally of the Colonial Government throughout the unhappy hostilities which followed the planting of the colony, he rendered most important services. These were acknowledged by giving him the rank of a Post Captain, investing him with an annuity of £100, and, after his death, by the erection of a public monument to his memory. He lived to a good old age. When the writer last saw him, he was residing at the Bay of Islands, (Tokerau), bending under the weight of years, but steadfast in his hope of a better life. This was in 1867. About two years after that he "fell asleep," as we humbly trust, in the Lord Jesus Christ,—a trophy of redeeming grace!

THE REV. J. ALLEN CAMPBELL

Is a native of the West Indies, and was received into the Society's service as one of its Missionaries in 1868. He has laboured with success and acceptance in Demerara, in the George Town, Mahaica and Golden Grove Circuits. He is at present on a visit to this country.

GENERAL MISSION FUND.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society received by the General Treasurers, since the last announcement.

FIRST LONDON DISTRICT.		Globe Road .. 4 7 0		Vauxhall 6 18 8	
Highbury	14 5 8	Islington	20 7 11	Chertsey.....	2 10 0
Richmond Rd.	16 6 2		280 9 2	Walworth	12 0 7
Holly Park ..	4 12 0			Old Kent Road	6 17 0
Woodford	4 13 2	SECOND LONDON DISTRICT.		P. of Wales Rd.	14 0 0
Green Lanes..	28 19 5	Gt. Queen St.	25 2 8	Barry Road ..	7 10 7
Tottenham ..	16 16 0	Lambeth	39 14 8	Deptford.....	7 13 11
Leyton	4 15 2	Wentworth Pk.	8 12 8	Upper Norwood	10 0 0
Caledonian Rd.	8 9 9	King's Cross..	15 7 1	Mostyn Road	27 11 0
Barking, &c...	1 0 0	Silver Street ..	4 8 5	Richmond	11 14 3
Ossland Road	12 8 0	Barrow Hill Rd.	13 6 1	Sydenham	25 0 0
Hackney Road	17 18 0	Stanhope St... 10 1 1			878 19 5
New Barnet ..	10 2 0	Plumstead Com.	10 10 0	WHITBY AND DARLINGTON.	
Approach Road	7 13 7	Lower Norwood	2 8 9	Darlington....	45 18 2
Colchester....	8 4 5	South Norwood	25 12 1	Richmond....	78 19 6
Poplar.....	85 0 0	Waterloo Road	8 7 1	Masham	1 7 10
Clapham.....	18 1 6	Peckham ...	15 0 0	Middlesboro'..	17 16 0
Stratford.....	20 0 0	Hammersmith	11 17 8	Stockton.....	47 8 3
New North Road	10 2 6	Bromley.....	6 16 6		186 9 3
Seamen's Chapel	5 5 0	Battersea	9 16 8		
Enfield	10 0 0	Bayswater	10 0 0		
Spitalfields ..	8 6 11	Brixton Hill ..	39 12 10		

DEVONPORT DISTRICT.		
Plymouth		
Ebenezer ..	88	6 9
Camelford	15	13 10
Launceston ..	19	8 10
Liskeard	85	15 8
Gunnislake ..	6	1 2
	115	4 10

HULL DISTRICT.		
Gt. Thornton St.	8	0 0
Waltham St....	140	0 0
George Yard..	55	0 0
Barton	54	0 0
Beverley	88	0 0
Gainsborough	80	10 0
Caistor	87	1 8
Brigg	9	5 6
Grimsby	49	10 0
	461	7 2

BATH DISTRICT.		
Bath	84	16 6
Midsomer Nor.	12	8 10
Bradford	9	13 10
	56	14 2

CARLISLE DISTRICT.		
Penrith	21	15 9
Kendal	15	16 8
	37	12 0

HALIFAX AND BRADFORD.		
South Parade	84	14 7
Huddersfield,		
Queen Street	55	0 0
Do., Buxton Rd.	28	9 1
Holmfirth	85	0 0
Sowerby Bridge	28	10 0
	181	13 8

MACCLESFIELD DISTRICT.		
Leek	52	18 10
Congleton	18	0 0
	70	18 10

CORNWALL DISTRICT.		
Camborne	31	18 6
Helston	50	0 0
Marazion	17	12 1
St. Just	48	18 1
Penzance	112	10 0
Truro	60	0 0
Redruth	61	5 10
St. Mawes	16	0 0
Haile	26	0 0
Bodmin	48	16 10
	452	14 4

SOUTH WALES DISTRICT.		
Aberayron....	2	10 0

MANCHESTER DISTRICT.		
District Anniversary	54	0 0
Cheetham Hill	61	17 4
Oldham Street	51	11 1
Stockport, N...	56	0 0
Altrincham ...	48	15 10
	267	4 3

NORWICH AND LYNN.		
Norwich	80	0 0

YORK DISTRICT.		
York, New St.	160	0 0
Do., Juvenile..	29	6 7
Do., Wesley ..	86	9 9
Do., Juvenile..	5	18 11
Malton	51	18 10
Easingwold ..	116	0 0
Scarborough..	59	17 6
Thirsk	145	0 0
Ripon	71	16 9
Selby	154	0 0
Pocklington ..	50	0 0
Pickering	16	0 0
	946	8 4

BIRMINGHAM DISTRICT.		
District Anniversary	54	13 8
Cherry Street	82	2 8
Belmont Row ..	10	7 8
Newtown Row	109	2 8
Birm. Wesley	21	6 2
Islington	80	8 8
Smethwick	17	10 8
Oldbury	20	0 0
Leamington ...	28	16 6
Walsall, Wes.	5	0 0
Stourbridge ..	10	0 0
Worcester	5	0 0
Stourport	7	14 0
Wellington ..	40	0 0
	290	1 10

CHANNEL ISLES DISTRICT		
Jersey, French	808	10 10
Guernsey, do.	115	0 0
	418	10 10

BRISTOL DISTRICT.		
District Anniversary	147	9 5
King Street ...	225	11 2
Clifton	198	15 7
Langton Street	85	0 0
Cardiff, Wesley	80	0 0
Stroud	12	0 0
	698	16 2

NOTTINGHAM AND DERBY.		
Nottingham, N.	105	14 0
Do., South....	81	19 9
Derby, King St.	29	6 10
Do. Green Hill	29	11 4
	246	11 11

BEDFORD & NORTHAMPTON.		
Northampton	23	10 0

LEEDS DISTRICT.		
Brunswick....	18	10 2
Knaresboro' ..	40	0 0
Pateley Bridge	17	0 0
	75	10 2

BOLTON DISTRICT.		
Bridge Street	127	18 11
Park Street ..	94	8 10
Farnworth	86	0 0
Burnley	110	8 10
Leigh	10	0 9
Bury	45	9 8
	422	15 10

LIVERPOOL DISTRICT.		
District Anniversary	217	5 5
Brunswick....	66	11 10
Crammer	9	15 6
Grove Street ..	87	2 0
L'pool, Wesley	40	8 6
Birkenhead ..	55	5 8
Tarporley	15	8 10
Oswestry	8	8 10
Whitechurch ..	20	0 0
Chester	5	0 0
Mold, &c.	6	4 0
St. Helen's, &c.	20	0 0
Chorley	7	14 9
	588	15 4

SHEFFIELD DISTRICT.		
Carver St.	90	0 0
Norfolk St. ...	21	5 2
Brunswick....	17	7 9
Rotherham ..	105	0 0
	233	12 11

PORTSMOUTH DISTRICT.		
Swadage	30	8 6
Green Row, &c.	3	1 2
	33	9 8

NEWCASTLE DISTRICT.		
North Shields	27	16 8

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 12th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

Donation on Annuity by a Friend	1800	0	0
Legacy of the late Anthony Baker, Esq., <i>Great Steeping, Lincoln,</i> F. Buttery, Esq., surviving Executor (residue)	864	17	4
E. T. E. (donation)	200	0	0
Messrs. J. and F. Hall, <i>Bristol</i> , in memory of their father, the late Rev. S. R. Hall, by the President of the Conference	100	0	0
Mr. and Mrs. T. W. Pocock, (annual)	50	0	0
Mrs. Jones, <i>Stoke-upon-Trent</i> , by Joseph Edge, Esq. J. P. (donation)	40	0	0
Mr. T. F. C. May, <i>Bristol</i>	40	0	0
A. B. C., by Rev. Dr. Jobson	25	0	0
W. C. Hewitson, Esq., <i>Oatlands, Surrey</i>	25	0	0
Mrs. Holy, <i>Leamington</i>	20	0	0
Miss Hely, <i>Ditto</i>	5	4	6
Richard Mason, Esq., <i>Oakham, near Dudley</i>	20	0	0
Lambeth Juvenile Association	15	0	0
Legacy of Mrs. Agnes Dobbie, <i>John Street Circus, Glasgow</i> , Messrs. D. Miller and J. Wilson, Executors	16	1	0
Charles Volckman, Esq., <i>Stratford</i> (annual)	10	10	0
Rev. J. W. Irving, <i>Broughton Rectory</i> , for Port Antonio, Jamaica ..	10	0	0
B. B., by the Rev. Dr. Punsham	10	0	0
A Lady, Friend to Missions, by the Rev. J. Chalmers, <i>Bayswater</i> ..	10	0	0
Lambeth Children's Afternoon Service	6	19	7
Mission Boxes in the Sunday School at <i>Croix Bobais, France</i> , by Rev. O. Faulkner, Chaplain	5	10	0
Mr. Edgar, by Rev. W. Burgess, for Theological Institution, <i>Madras</i> J. A., <i>Stockport</i> , by ditto, for ditto	5	0	0
Rev. Dr. Cooke, <i>Sydenham</i>	1	1	0
Mr. Thomas Cobbe and Family, <i>Ballybrittas, Queen's County, Ireland</i> Mr. W. H. Cobbe, <i>Ditto</i>	5	0	0
J. D. G. M.	5	0	0
Juvenile Association, <i>Tottenham, &c.</i>	4	4	0
The Hon. Judge Marshall, <i>Halifax, Nova Scotia</i> , for China	4	0	0
P. X. D., by Rev. Dr. Osborn	3	17	0
A Christian Lady, for the training, &c., of a Native Student in Fiji, (third instalment), by the Rev. T. M'Cullagh, <i>Liverpool</i>	3	0	0
The late Mrs. Ellis, <i>Hayle, Cornwall</i> , by Mr. C. Trevithick	3	3	0
Portsmouth, <i>Green Row</i> , Juvenile Association	2	11	3
Mrs. Crosby, in Memory of the late Rev. T. Crosby for 1876	1	11	6
Mr. Treacher, <i>St. Leonard's-on-Sea</i>	1	1	0
Mr. Robert Carr, <i>Kingstown, Dublin</i>	1	1	0
Mrs. Sayce, <i>Bristol</i> , in remembrance of kindness shown to her beloved son by the Rev. W. West at Cape Coast Castle	1	0	0
A Widow's mite, towards the Chapel at Abaco, <i>Bahamas</i> , by Rev. W. H. Dallinger	1	0	0
Miss Stevenson, <i>Rainton, Ripon</i> , for Continental Missions	1	0	0
Mr. W. Lytle, <i>Cookstown, County Tyrone</i>	1	0	0
J. S., for China	1	0	0

ANNIVERSARY COLLECTIONS.

Exeter Hall (including £50 from Chairman, S. D. Waddy, Esq. Q.C., M.P.)	155	18	7
Breakfast Meeting (including £50 from Chairman, Jas. Lindsay, Esq.)	84	7	5
Great Queen Street, Sermon by the Rev. Dr. Cooke	21	16	4
Centenary Hall, Sermon by the President of the Conference	21	15	10
Green Lanes, Sermon by the Rev. W. H. Dallinger	23	17	6

BIRMINGHAM AND SHREWSBURY ANNIVERSARY: PROMISED AT THE MEETING.

Solomon Jevons, Esq.	100	0	0
John Slack, Esq., B.A.	5	5	0
E. W. Barnsley, Esq.	5	0	0
T. Barnsley, Esq.	5	0	0
C. Britten, Esq.	5	0	0
E. Crapper, Esq., <i>Walsall</i> ..	5	0	0
W. North, Esq., <i>Dudley</i> ..	5	0	0
Rev. S. and Mrs. Naish, a Thank Offering for special mercies	5	0	0

Total Receipts of Contributions and Remittances announced on the Notices
this month amount to £8,865 9s. 4d.

WESLEYAN MISSIONARY NOTICES



REV. JOEL NDUNGANI.

SEPTEMBER, 1877.

LONDON: WESLEYAN MISSION HOUSE.

PRICE ONE PENNY.

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SPECIAL NOTICE.

All Letters and Communications on the business of the Society are to be addressed to the General Secretaries, Wesleyan Mission-House, Bishopsgate Street Within, E.C. All Drafts, Cheques, and Post-Office Orders remitted to the Mission-House are to be CROSSED, and made payable to the Rev. W. M. Punshon, LL.D., the Deputy Treasurer. Post-Office Orders should be on the Chief Office, London.

° ° *It is requested that all Cheques, Post-Office Orders, &c., be crossed to the CITY BANK.*

Wesleyan Missionary Notices.

SEPTEMBER, 1877.

WE would earnestly commend to our friends the solemn facts referred to in the letter just received from Madras. It is evident that English sympathy is not being stirred one moment too soon in behalf of the starving millions of our own fellow subjects in Southern India. If Mr. Stephenson's letter be duly pondered, we are sure that many hands will come to the rescue and many prayers go up to the great Father.

Great political and military complexities in Europe should not altogether obscure the vision as to troubles of Imperial magnitude beyond. We leave this pressing claim for the generous consideration of our Churches. Many there are, we doubt not, who could send through our Missions some token of sympathy, and who could do this without abating their ordinary contributions to our general work.

The letter of Mr. Thompson, from Negapatam, will show that the true Missionary impulse finds a wide sphere for its indulgence.

One of the most interesting documents we have to lay before our readers is an abridged letter from our Native Minister ABIJAH SAMUEL, of Bangalore. The transition from the dreamy Hindu to the observant, practical Methodist Evangelist is complete.

Mr. Martin pleads conclusively for help in the regions of North Ceylon which he ably represents.

China has her peculiar claims for labour and sympathy very effectually put by Mr. Friend.

Africa presents unfailing interest, as may be seen from the letters of Mr. Start and Mr. Jones.

Mr. Scott's letter from Demerara and Mr. Moodie's letter from Jamaica will revive the heart of any who may be beginning to flag in interest for our West Indian work.

Mr. Horsley's interesting communication will present a new phase of Fijian life.

THE REV. JOEL NDUNGANI,

WHOSE portrait is on the first page, is a Native African Minister, and one of that class of men destined to win Africa for Christ. He has had a regular training in the Heald Town Institution, and promises to be a very laborious and successful Minister.

INDIA.

MADRAS DISTRICT.—*Letter from the Rev. Robert Stephenson, dated Royapettah, July 25th, 1877.*—MANY thanks for your letter of June 25th. It came to hand after our Conference had separated. I hope to send you next week the daily record of the Conference, and some other documents anent it. For the present I will only say that we all greatly enjoyed the opportunity of exchanging Missionary experiences, and that I believe the result will prove very advantageous to our work throughout these great countries.

To me and to Mrs. Stephenson the time was saddened by a great bereavement. Our little baby boy—our only one in India—we took to Bangalore in perfect health. He was seized there with dysentery. On the doctor's advice we brought him back to Madras; after remaining here over the Sunday I returned to the Conference, trusting that the poor little fellow would quickly recover. He seemed to be doing so for nine days; then a sudden change took place, and he died, and was buried, before I could return in response to the telegram which told me of the change. Since then Mr. Cobban has also lost his first-born only a day old. I am thankful that Mrs. Cobban is recovering, and that my wife has been very graciously sustained.

The Madras papers are full of the famine and of the abounding sickness. But they fail to produce such an impression as results from keeping one's eyes open when driving through the town. The children are pinched and withered, and the strong men feeble with want. No one can estimate the mortality, but

it is terrible. I notice this morning in the Gazette that the deaths in Madras were, last week, nearly five times as numerous as the births; and there are other parts of the country where the suffering is greater than it is here. What is most alarming is that the dry crops sown two months ago are withering in the ear for want of rain, and that there is every reason to fear the crisis of the famine is only now approaching. It seems strange that no attempt has been made in England to show practical sympathy with suffering so fearful and widespread. If no national effort be made, I think our own Methodist people should send some help to be distributed by their Missionaries here and in the Mysore. The members of our churches are very poor; and it would be a great boon if through the charity of friends we could, while this pressure lasts, sell them rice a little below the market rate. Already Mrs. Stephenson has taken several poor starving girls into the boarding school, and we have very often to refuse pitiful applications for admission because we have neither room nor funds.

I am thankful that the spiritual aspect of our work is full of encouragement. There are ten or fifteen poor people, servants and others, at Royapettah who are seeking baptism, and among the villagers at Teyoor my colleague, Coopposawmy Row, who is visiting them, writes me that eight candidates whom he has examined appear to him ripe for admission into the Church. A Brahmin youth, near Trivalore, is likely to be the first fruits of our toil there. He heard Vadamaniam

preach at the beginning of this year, and has since sought further instruction, and is now boldly confessing Christ. This morning I have received a letter from Mr. Evers, at Trichinopoly, telling me of a similar case there, the son of a merchant, about nineteen or twenty years of age, who has been led to Christ through our schools. These facts are full of encouragement, but *you* can understand how each such case brings great difficulty and anxiety. May God guide His servants, and continue abundantly to bless our labours.

Extract of a Letter from the Rev. J. M. Thompson, dated Negapatam, June 22nd, 1877.—I SHOULD have written you long ago, but amid the "labours more abundant" which an Indian Mission field presents, it is somewhat difficult to find time for much correspondence.

I have now been about seven months in this land, and am thankful that my health has, without exception, been all I could desire. The season has been an unusually trying one. Owing to the want of rain, the temperature has at times been almost unbearable, and the result has been the prevalence of cholera and small-pox to an extent painful to contemplate, while famine, perhaps worse than either, has planted its unsightly footsteps in the choicest places of the land. At last, God has heard the cry of His people, and has sent a gracious rain upon His inheritance, refreshing it when it was dry. Cultivation, which had been at a standstill for months, has been resumed, and though famine prices still hold, there is now a good prospect that ere long we shall rejoice in an abundance of food both for

man and beast, and at prices which even the poorest shall not find burdensome. Since the rain, cholera and small-pox have almost entirely disappeared. The former still prevails at a village a few miles from here, but at present this town is free from both. The time from my arrival in the country to the District Meeting was spent in Madras; and while there I got an insight into the character of our work, and was also enabled to do a little at the Tamil language; but the English work there made too many demands upon my time for doing much. Since coming here I have generally been able to devote four or five hours a day to it, but even with that my progress is slow.

Our work on this Station is full of promise in every department, and especially in our schools, the majority of which, if not all, are in a state of greater efficiency than they have ever been. The attendance of late has not been all that we could have desired, but this has been owing to the amount of sickness that has prevailed. Now that this is so much diminished, we expect the attendance will improve. Our High School has now upwards of three hundred names on its roll, and the average attendance has generally been better than in any of the other twelve schools. The Bible is taught one hour daily in each class—the higher classes being taught in English by Mr. Barley and myself, and the lower in Tamil by some of our Christian teachers. Many of the boys evince a real interest in it, not merely because, through the kindness of Mr. Jenkins, we are able to offer prizes to the most proficient, but for its own sake; and of the conversion of several we are very hopeful. They

have come to us after school-hours night after night in order to be further instructed in the deep things of God. One of these, Balakrishnan by name, and the son of a Brahmin pleader, recently asked to be baptized, but before complying with his request, we asked him to inform his parents of his intentions. He did so, and at once began to realize that his foes were they of his own household. His mother told him that she had always expected him to grow up and gain for himself a good position in the world, and thus become a credit to the family, but instead of that, he was going to be a disgrace. His father, finding that remonstrance was vain, beat him very severely, but without effect. He suffered cheerfully, and his convictions remained unshaken. He was kept at home a little time longer, but still being determined to become a Christian, his father took him away, hoping that when removed from us he would forget all about his new opinions. But no, those opinions were produced by a power which is felt everywhere, and when brought home again he turned up at the Mission-house within three hours of his arrival, renewing his request for baptism. Next morning Mr. Barley and myself went to his father, and with tears in his eyes the old man told us that he knew nothing about his son's intentions, and that he was not yet of age. The former of these statements was certainly not true, and we have the same opinion about the latter, but in the absence of official registers we are not able to prove it. He refused to consent to his son's baptism, and after trying in vain to induce him to give up the thought of becoming a Christian,

he took him from home once more. The day before the youth was taken away this second time, he managed to smuggle a letter each to Mr. Barley and myself, through another boy who is likeminded with himself. The following is an extract from mine: "Since my father told you that I was only fifteen I am obliged to submit. While alone and thinking of the true religion, (I mean Christianity,) the tears flow in floods not because I give room to such clamour as is now nearly in the whole town, but because I am not in a position to profess my belief in Christianity. I really envy the freedom of the British, and it seems as though I could die broken-hearted. And now I have fixed upon a time when they can do no force. Begging you not to forget me and to pray for your poor Balakrishnan, I am, etc." I have heard nothing from him since, but I have no doubt but that he is quietly waiting till his "fixed time" arrives. Since he left us it has come to my notice that he was in the habit of purchasing Bibles and presenting them to his friends, and that he constantly sought to impress his schoolfellows with the fact that in Christ alone is there any hope for sinners. One of these came to me with some Scripture difficulties, and after I had helped him out of them, he said, "When B—— was here, I always went to him, for he could explain everything." This youth is the son of a Shastri, and is about eighteen years of age. He expects his second marriage to be celebrated this year, and is unwilling to be baptized until he has spoken to the girl to whom he is betrothed about it. He is exceedingly fond of her, although he is neither allowed to see her nor

speaking with her. She has never been to any school, and hence will know no more of Christianity than will lead her to hate it, and I fear the only result that will follow from his mentioning his intentions to her, will be additional trial and persecution to himself. I find it hard work to advise in such a case. The claims of God and the interests of his own soul are prior to hers, and of this fact I have tried to convince him. May God guide him! There are other cases equally hopeful which I might mention, but I forbear, expecting before long to be able to send you an account of the conversion of some of them to Christ.

At our Sunday evening English service, we are usually favoured with the presence of a goodly number of educated Hindoos. They come, not so much to hear the truth as the language in which it is expressed, and their criticisms are often most amusing. Although their motive is so unworthy, surely we may hope that in some case or other the seed may fall into good ground, and bring forth abundant fruit to God's great glory.

Our Native Minister, Rev. R. Arumeinayagam, and the two Catechists on this Station are occupied daily either in preaching to the heathen in the streets, or in visiting them in their homes. I occasionally accompany them when preaching, and find that the congregations are usually good and attentive, and very seldom do we meet with opposition.

The work of visiting them in their homes has brought under our notice several who are secretly enquiring for the light of the truth of which they have heard something, but not enough to guide their wandering feet into the way of peace.

In one case, one of the Catechists is allowed to enter a house, and its occupants eagerly listen to what he has to say. This is something almost unheard of before; and we pray that God may so bless our brother's visits that they may result in the conversion of the whole family to Himself.

The Jesuit Mission in the town has recently had an addition to its staff of priests. A gentleman came to Trichinopoly, a Major in Her Majesty's Indian army, and was then a Protestant. He began to attend a Ritualistic church, and under the influence of what he there heard and saw, he soon found himself able to subscribe to the sayings and doings of Rome, and accordingly went over to her. About the beginning of this year, he left the army, came to Negapatam, took orders in the Romish Church, and now he may be seen any day walking about with his staff and long robe professing himself a priest of the Most High God. During the past ten days, we have had an exhibition of the kind of work the Church of Rome is doing in this land. They have just celebrated the festival of Corpus Christi; and its accompaniments in the shape of processions, cars containing images, lighted torches, tom-tom beating, and image worship, would certainly have led to the conclusion that the festival was a heathen one, had it not been that the cross was here and there visible. It seems to me that they are only strengthening the chain of superstition which has so long bound the people of India, and leading them into a darkness from which there is even less hope of their being delivered, because there is at least the semblance of light; and when we see their ranks

receiving additions from a Church professedly Protestant, it is surely a signal to us to renew our consecration vows, and with redoubled diligence to seek to propagate in its purity "the faith once delivered to the saints."

MYSORE DISTRICT.—*Extract of a Letter from Abijah Samuel, dated Bangalore, March 23rd, 1877.*—

I AM thankful to say that nearly all our agents are well trained to stand in the open air as valiant soldiers for truth with more liberty than those of other Missions. As far as I have known them, they are generally brought up to be useful in school work, but I can say with confidence they are not all equal to ours as Preachers of the Gospel. The knowledge of our men in Canarese is highly praiseworthy, and they are not in any way inferior, I think, to any of the matriculated students. If all our agents had a sound English education in addition to their talents, their standard would be at least equal to that of any of the educated agents of other Missions.

We have half a dozen young men both in our Institution and in Toomkoor, some of whom will probably come up into our Theological Institution, which is to be opened next year as soon as Mr. Hudson returns. He is appointed as the Governor and Tutor of the Institution.

We have one hundred and twelve persons, including children. The average attendance is ninety-five. The Boarding girls sit on the front benches, and behind them the women and men. The seats on the right side are occupied by the Mission agents. The rest of the seats are almost filled by our people. The

only difference in our service is, we sing a lyric after the first prayer.

After the service two of the Society Classes are met—one by myself in the chapel, and the other by Andrew in the vestry. About the same time Mr. Vanes takes a class of educated young men and officials who read about the Evidences of Christianity. At eleven Mrs. Hodson teaches hymns and songs to the Boarding School girls. At 3 P.M. three Sunday classes are held; one for the girls, another for the young men, and the third for the boys. Besides these, a catechizing class has also been commenced this year for the benefit of our new converts. My wife takes the girls in the Epitome of the Old Testament, and the Conference Second Catechism and hymns, both committed to memory. I take the young men, and a Catechist or Student takes the other two classes. In the classes of young men and boys the Pentateuch and Second Catechism are taught. The new converts are instructed in the First Catechism. The service commences at four, in the hall of the Institution, and is attended by a congregation almost as large as that of the morning. After the service another of the Society Classes is met. Here closes our Sabbath work.

It is clear a great amount of labour is spent on our Christians on the Sabbath and other days, but we look especially to the results realized by our labour. Many of our people walk worthy of their profession. Their attendance on the means of grace is very satisfactory.

Four of our members have been removed by death during the last twelve months; two of whom were baptized by you many years ago. One is old Isaac and the other is

Stephen (Luke's brother); the latter fell a victim to the prevailing cholera. When I gave him the cholera mixture, which, I think, you had prepared, he said, "Sir, I don't require any medicine, I am going to my Lord." When his spiritual state was enquired about, he said, "I have been blessed to enjoy perfect knowledge of my Heavenly Father by the help of His Spirit and by your preaching. I feel I am reconciled to Him through my Saviour." I applied the medicine and repeated it several times, but with no effect. I stayed with him until eleven at night, praying and talking for his comfort. The next day his heart was clinging to his Saviour and he often called, "O my Saviour, my Guru, my King, my All!" As he was anxious to see my wife, for whom he had great respect, she was sent for. As soon as she arrived, he wished her salaams and said, "Ma'am, I am very near to entering into the presence of my Lord; every thing is over; I am quite ready to meet my Saviour. The struggle is great—I don't know why God delays to take me up. Everything He does is for my good." After a pause he added, "I have overcome death, Ma'am." Not hearing well, she responded, "You will overcome if you strive by the help of God." "No, Ma'am," he exclaimed, "I have overcome; God has given me victory over death." So saying, he repeated the whole verse,—*"O death, where is thy sting,"* &c. To all those that visited him he bore testimony of the love of Christ, and said to one of them, "Are you converted?" and to another, "You are living in the sins of drunkenness and adultery; you must repent of them and turn to

God to lead a new life." The next morning when he saw his wife weep, giving way to expressions of distress, he said to her, "Trust in God..... If you live as a good woman, you will meet me before the Lord; send me with good pleasure to my Father's home." His departing words were, "O Lord, receive my spirit."

On Monday we go to two of the surrounding villages, as you know this is a suitable day to catch the people when they don't work their oxen in the field, as the day is supposed to be Basava's birthday. These villages are also regularly visited by our esteemed Chairman twice or three times a week. The people in these places seem to know more about him than of any other Missionary. We have a small school in Sunkenhalli, a village situated between Gavipura and Dodda Basava's temple. I remember going with you to this village several times. But the people in this and other villages are not so promising as those of other Circuits. I trust, however, the seed sown in their hearts will in due time grow and bring forth abundant fruit.

In the afternoon we go together with our Christian young men to the streets. We first sing a lyric, and collect a large audience at once, and then preach one after another until dark and close then with another lyric. From thence we go either to the Gangamma service or cottage Prayer-meeting which is held every alternate Monday. In one of the latter our good brother Mr. Vanes was present, and prayed for the first time in Canarese. Though it is not pleasant for any European to stay in their cave-like houses for an hour, yet Mr. Vanes seemed quite

delighted to be among the overflowing crowds of the people, and enjoyed the service.

Tuesday morning we first meet together for prayer, and then go two by two to the streets. On our way home we look into one of our schools and examine each of the classes a little. This we do every day. In the evening about dark, we preach in turn at the Akkipetta school-room, which has been enlarged so as to hold about a hundred persons. While returning, we go into our chapel vestry to commend our work to the hands of God, from whom we hope to receive success.

Wednesday morning we resume our work as usual, and in the evening we preach at the Main Street school-room, which was beautifully built in the shape of a chapel about two years ago, pulling down the old mud-roofed building. It is so commodious as to hold more than two hundred people. Seats are well furnished, and the globes are taken from our chapel until we find some suitable lamps for the school. Many of the hearers have continued coming since you used to preach here, and wish to know when you will be coming back to India. Some of our converts are the fruit of these services.

Thursday morning our Catechists go together to one of the streets, while we meet two of the Society Female Classes—one in the chapel and the other in the vestry. In the afternoon we go in a band with our Christian young men and carry on our work as on Monday. From thence we go to the Christian service held in the Institution. Only men and Boarding School girls attend this service, as the women cannot very well leave their houses at night for fear of robbers.

Friday morning we carry on our work as usual, and in the evening we preach again in the Main Street school-room.

On Saturday we visit all our Christians in their houses to read and pray with them.

During the intervals of our morning and evening work, I spend my time in studying useful books, receiving visitors and meeting enquirers. Once a week I take the Catechists' class in one of the subjects prescribed for their examination. I devote a portion of my time to literary work. I have published some tracts, namely, *Gnānasanjīvi*, *Refutations of Ten Excuses*, *Prodigal Son*, &c., and some books—*Christian Lyrics*, *Preacher's Mirror*, and *Bazaar Book*. The latter is a translation from the Tamil which you had brought for me from Madras about thirteen years ago. I have translated Dr. Mitchell's *Evidences of Christianity*, a copy of which is kept in each Circuit for the use of our agents. I have also written the *Life of our great Founder* on the basis of a work translated by Mr. French, and which you so kindly sent me together with a copy of *Hindu Pastors in 1871*. The *Preacher's Mirror* and this work were sanctioned for publication by the District Meeting. I hope you have received the copy of the former which I had sent you by our dear friend Mr. Hudson. All being well, I shall be able to bring the latter out as well. In my former days I was in the habit of writing works at night from ten to twelve, but I could not now do so, as my sight is failing and my head is getting weak. As long as I live I wish and hope to spend to the utmost my few weak talents for the good of my countrymen.

TAMIL DISTRICT.—*Extract of a Letter from the Rev. Edward Martin, dated Batticaloa, June 7th, 1877.*—You have heard that our District Meeting at Jaffna in February last appointed me to the Kalumnai and adjacent Circuits for the ensuing year. It was thought that the Extension Scheme (No. 2) together with the increasing demands of the Camvagu District needed the appointment of an English Missionary. We have for several years had this Station on our Minutes, but you are aware how little has been done by us there. We have no hold on the people, and until within the last few years we have only worked the Station irregularly by occasional visits of Catechists and the resident Missionary at Puliantivu. We have now, however, opened a large number of boys' schools in the villages to the south of this District. They contain more than five hundred scholars, and are in villages where only superstition and ignorance must be overcome, because no love of heathenism and active opposition to Christianity remain. There is much room for extension on every side, which can only be carried out by an English Missionary. The field is our own, no rivals having as yet entered it. It is the southern limit of Sivaism, where a dense population of at least fifty thousand people are waiting for the Gospel.

Brother Brown has often urged these claims upon you, and we were all gladdened by your letter of 1876, which assured us of your willingness to send a second Missionary for this work.

As our District Meeting was held only three months ago, it was thought advisable that I should not take up the appointment until after Brother Brown's return from India and the Native District Meeting. I have therefore been carrying on my work in the central school, but expect to take up the duties of Kalumnai Station after July, when the Government examination for 1877 will be over.

I trust that the English central school will in that case not be left without a principal. This work is second to none in importance, and his absence would seriously damage the efficiency of the institution. We have had an uphill fight for the past four years against every form of opposition. To leave it now would undo much that has been gained. It would also throw upon the Missionary's hands here a large amount of work which he could not discharge together with his own. I feel sure it is not your policy to reduce your higher educational establishments, and though this is one of the smallest in the East, it is, in a Mission aspect, the most fruitful of any.

CHINA.

CANTON DISTRICT.—*Extract of a Letter from Rev. H. Friend, dated Canton, June 1st, 1877.*—ALTHOUGH I gather from the 'Missionary Notices' that you

are being well supplied with intelligence from almost every part of the Mission field, much of which will be of a far more interesting and cheering character than any-

thing I can say respecting this place and people, yet I have thought it only right to send by this mail a few items respecting a visit I have just paid to our country Stations. I started in company with the Rev. Henry Parkes on Wednesday, 9th ult., and we reached San-ning early on Saturday evening, having made a short call at San-Ui on the way. We were glad to find that things were a little improved, some new members being present for the first time. All, however, had not gone smoothly with some of those who came to tell us their troubles and ask for advice. One man who lived some miles from the city told us of the death of his wife, and said that because he would have her buried in a quiet way, without all the usual ceremonies and expense, he had incurred the displeasure of the whole village, who gave him no peace, so that he felt scarcely able to remain in the place. Having a daughter and a grandmother at home, he said, he should be glad to get another wife to look after them. It is sad to find that even amongst our Christian people the idea of the marriage state should be of such a low type. On asking one of our Native Preachers who was returning with us to Fatshán after an absence of two months, if his wife would not be very glad to see him again, he replied that he did not think the Chinese were so fond of their wives as Europeans were, and that his wife would not be anxious for his return.

On Monday we made a halt at a village some miles from San-ning, while the Native Preacher went to visit one of the Christian brethren. In about an hour he returned bringing the other with him. It appeared that he had made a wrong

calculation, and thought that Sunday came on the 14th inst., instead of the 13th. The consequence was that he missed the Sunday services, and was just about to start for the city to attend them, as he thought, when our Preacher called. We found him to be a very intelligent man, able to speak very fair English, which he had learned in America, where he had been converted. He said that when he found the Saviour he was so anxious to let his friends in China know what he experienced, that as soon as he had saved money enough to pay his passage he returned to his native village, and had there been spending his time in reading and explaining the Scriptures, visiting the people and praying for them both at home and in their own houses. Altogether he gave us great pleasure, and whilst we felt thankful for the good done amongst the Chinese emigrants in California and elsewhere, we took courage from this interesting case, which we trust is only an illustration of what will presently prove to be one of the greatest moving powers towards the conversion of China.

As we returned I went ashore at Tek-Hoi, Chaing-Shau, and Shui-Hau, in each of which places I sold about forty books. My colleague having an attack of rheumatism was unable to leave the boat, so our Native Preacher accompanied me, and in each place gave a short but interesting address to the numbers of people who came round. We were everywhere treated with respect, and found the people willing to hear.

At San-Ui we found a nice little school with about twenty scholars, established about three months since. We were sorry, however, to find

that little is being done in the way of preaching to the heathen. The position of our premises is not a good one for reaching the masses of the people, but we are trying to bring about an improvement in this respect. We had hoped to have preached to the people ourselves, in addition to the service for the Christians, but on account of Mr. Parkes' confinement to the boat we could not carry out our wish. We were also prevented by the same misfortune, if such we may call it, from visiting the large and important town of Kong-mún. We are anxious if possible to secure a building here, as a nucleus for Mission work, and have instructed one of our Native Helpers to look out for a suitable place. It is nearer Canton and Fatahán than either of the other places where we have preaching-rooms, and in addition to being within easy distance for present working, might eventually be made the head of a Circuit from which to work the places around; and thus form a connecting link with the yet more distant places, such as Pak-Hoi, and other towns proposed to be visited. Altogether I was very pleased with what came under my notice during the trip.

Upon our return we found the

city in many places several feet under water, consequent upon the heavy rains and floods. The house occupied by Mr. Jackson and myself was three feet under water when I reached home, so I had to get indoors in a canoe.

You will have heard of the heavy affliction with which for nearly three months our dear Brother Jackson has been laid aside. Though we were sometimes on the point of giving up all hope of his recovery, God heard our prayers and again raised him up. We are glad to report very rapid progress during the past few weeks, so that he is able to again resume the study of this difficult language. All the other members of our Mission are well, except Mrs. Piercy, whose health is not good.

The hot weather is now set in, and we find it sometimes difficult to give to our work all that energy we could wish. Much of our time and strength has to be given to household and other matters, and this we feel to be so much lost to our more important and arduous labours.

We rejoice in the success of the late Missionary Anniversary, and pray God to speed His own work everywhere.

SOUTH AFRICA.

BLOEMFONTEIN DISTRICT.—*Extract of a Letter from the Rev. J. Start, dated Bensonvale, June 13th, 1877.*—A few lines from this Mission Station will be welcomed, though just now there is not much of particular interest to write about. We are trying our best to awaken our people to a more spiritual and active Chris-

tianity; praying, preaching, and earnestly longing for a revival of God's work among us; but our patience is sorely tried. Something more remains to be done; the desired blessing tarries; but we confidently believe that it must come. Preaching to an unspiritual people so as to arouse them to earnest

work, and preaching to the heathen so as to pierce their thick darkness, and break the hardness of their hearts, and turn them from their sin and folly to the Lord Jesus Christ, is hard work. Often we toil hard, and exhaust our strength in the glorious work of the Master, but our efforts are not so fruitful in the conversion of souls as we desire; yet we rely upon the sure word of promise: "And let us not be weary in well-doing; for in due season we shall reap, *if we faint not.*" May the Lord soon crown our labours with rich effusions of spiritual blessing, and hundreds of conversions!

Last week I returned from "New England," where the Rev. R. Giddy, of Wittebergen, and myself give a monthly service. The road from Bensonvale is across a portion of the Drakensberg range of mountains, and the travelling is of the most laborious and rugged character. We started from home on Saturday morning, and after nine hours of heavy climbing over sharp rocks, and steep mountain passes, we reached New England: another hour and a half on horseback brought us to the preaching place. The congregation was good, and the attention paid to the sermon was encouraging. Service being over, the people were soon all hastening home, for some had come a distance of about *twenty miles.*

Monday we should have returned to Bensonvale, but were detained until Wednesday by a marriage. This being so, we sent on horseback to the neighbouring farmers to invite them to a midday service on Tuesday. A goodly number came, and our meeting was a profitable one.

Tuesday evening there was an

ominous ring round the moon and other indications of a change of weather. Wednesday was ushered in with an overcast sky, and soon the rain began to fall, enough to prevent people coming to church, but not enough to hinder them getting married. All day the rain poured down. Thursday it turned to hail, and sleet, and snow, and continued one incessant downfall until Saturday morning. Saturday afternoon we went to the place where we held service on the previous Sabbath.

Sunday the clouds were scattering, and the sun shone brightly out upon the great mountains, which were thickly draped with snow. We held service again, and one young man was deeply impressed, and we hope he will be decided for Christ. I feel he will.

Monday we set out for Bensonvale, this being our tenth day away from home. I shall never forget the journey. At times we were tramping knee-deep in the snow, and ere we reached the top of the mountain we found the fog so dense that we scarcely could see each other. The stillness was as the stillness of midnight. Having reached the top of the mountain we found the snow was four feet deep in the path which we intended taking, and so we were obliged to take another route; and to add to our troubles we were in the clouds; but by perseverance, and the good providence of God, we got safely over, and by about half-past seven in the evening we reached home, weary and wet, but very thankful to find all well. The last river we crossed in the dark. Our special services are well attended, and a gracious influence pervades our meetings.

Pray for us, that the Lord may prosper our work.

CAPE OF GOOD HOPE DISTRICT.

—*Extract of a Letter from the Rev. W. D. Jones, dated Hilton, Whittlesea, June 20th, 1877.*—I now write to give you an account of the work of God in this Circuit. When it was supplied from Queenstown, there were many things which prevented its being worked regularly, and it was subject to many disappointments.

At the last Conference Hilton and Whittlesea were set apart as a separate Circuit, and I received an appointment there. I left Dor-drecht, where I was then stationed, as early as I could, and commenced work here in October last. Since then, of course, each place has had constant preaching, and the attendance at the services is now good and regular.

At Hilton the chapel is tolerably well filled every Sunday, and one very encouraging feature of the work is, the congregation consists largely of young people, who we trust will shortly be gathered into Christ, and become useful members of society. The Sunday school here is in a flourishing condition, the young people have formed a deep attachment to it, and the few teachers who are earnestly and faithfully working, are prayerfully expecting the conversion of their scholars.

Of Whittlesea a good report can be given. The new chapel was opened about twelve months ago, and on the whole is a comfortable building. A small debt has been clinging to it for some time, but the ladies have been most industriously employed of late in getting up a bazaar for the purpose of dis-

charging it altogether. The bazaar took place on the 24th of last month, and realized the sum of £105. 3s., sufficient to clear off the whole of the debt, and leave a surplus on hand, so that now we can work on rejoicing in the sense of perfect liberty. There is preaching here every Sunday evening, and once a month in the morning. The attendance is good, and some are now sitting regularly under the ministry of the word, who have not been in the habit of attending a place of worship for years. The Sunday school at this place is in good working order.

Cathcart, the third place mentioned on my plan, is a new town that is gradually rising, and probably will occupy a prominent position before long. It is nearly twenty miles from Hilton, and thirty miles from Whittlesea. I commenced a monthly service some time ago, but now through the aid of the local brethren the people receive a fortnightly service. At first, for want of a better place, we were compelled to hold the service under the verandah of the hotel; but since the Court-house has been completed, the Magistrate has kindly given us permission to use it.

With the inhabitants of the town and the neighbouring farmers we already have a good congregation, and as the town increases in size, and the railway which is in course of construction becomes completed, thereby adding to the importance and general prosperity of the place, I am hopefully anticipating the establishment of a large Methodist cause. As a religious denomination we are first on the ground, and seem in every way likely to secure a firm stand.

This Circuit is very extensive

and the people are scattered widely in all directions, so that there is a good deal of pastoral visitation to be done, but my heart is often cheered in this labour by the kind reception I meet with everywhere.

I pray that God may accompany the preaching of His truth with all the power of His Spirit, so that those who give a nominal assent to Christianity may embrace it with all their heart.

BRITISH GUIANA.

BRITISH GUIANA DISTRICT.—
Extract of a Letter from the Rev. E. H. Scott, dated Trinity, Georgetown, Demerara, January 11th, 1877.

—I AM very happy to say we commenced the year well. The Watch-night services were well attended. In the city of Georgetown alone some 2,800 or more people must have come under our influence. Many who seldom enter places of worship at other times come to these gatherings, so that we have opportunity to sound the alarms of Gospel Truth, and also to lift up the Standard of the Cross to the careless. The weather, which at this season of the year is generally rainy, has been unusually fine, and this no doubt has helped to swell our numbers considerably, for no one but those living here can tell the influence the rain has upon our congregations. We are thankful also that we have made a good start for the year, and we trust the work may continue. We have laboured earnestly during the past year, and certainly not without fruit, but still we have not realized the power we could have wished. We have not had the whirlwind's power or the fire's melting influence, but we have had the still small voice, the quiet gentle work, and some, nay, many, have been added to the Church. During this week we have held Union Meetings at

Kingston, Bedford, and Trinity. We hope these may do good. Prayer has been offered and addresses delivered. The seed has been sown, we hope to see the fruit.

• Some time ago I found a few particulars respecting Methodism in British Guiana which may not prove uninteresting to you. The extract refers to the introduction of Methodism into the colony,

"In the year 1810 an old leader (Mr. W. G. Claxton) of the then much despised Methodists arrived in Georgetown from one of the West India Islands, when he and a few others, in a place which is now called Camp Street, as they were wont to in the country from which they came, commenced to hold service in the Methodist way, but they were not allowed to do so long in peace. They were threatened by the authorities with expatriation if they continued to hold religious meetings. For a time Mr. Claxton and his little band were compelled to hold their meetings privately. One day, to Mr. Claxton's great dread, he was sent for by the then Fiscal, and, to his agreeable disappointment, was told that the Executive had authorized him to give Mr. Claxton permission to resume his meetings. Mr. Claxton continued for some time after, and finding that the seed sown

had taken root and produced abundant fruit, wrote for and obtained ministerial help."

Such was the beginning of Methodism in this colony. I would just add that in the Camp Street referred to in the above extract we have a very flourishing Society and day school. We are making strides, having lately purchased a house, &c., on the same strip of land on which the chapel stands, and which is to be occupied by a Minister next year. Round Camp Street hundreds of people live. There is, indeed, a large field for toil, and no doubt one day we

shall have in Camp Street one of the most flourishing Churches in the city. The chapel is known by the name of Bedford, and stands about midway between Trinity and Kingston. We rejoice at the progress Methodism has made in the past in this place, but there are very many still to be reached. May He for whom we labour crown our feeble efforts with success, giving us with the early Church to know by happy experience more fully the meaning of His promise, "But ye shall receive power, after that the Holy Ghost is come upon you."

AUSTRALASIA.

FIJI.

Extract of a Letter from the Rev. J. F. Horsley, dated Belfast, Victoria, June 9th, 1877.—I AM sorry to have to report that a terrible hurricane has swept over Tonga and Samoa, and that great numbers of our chapels have been destroyed, and the yield of cocoa-nuts has been completely demolished. This visitation will entail much work and suffering upon our energetic and self-sacrificing converts there. It is wonderful, however, how soon these lovely gardens of the South Seas recover themselves after such visitations. Broken trees and overturned houses are cleared away quickly; in a few days temporary houses are run up; and the growth of vegetation is so rapid that, where the week after the hurricane everything seemed to be burnt or scorched up, the trees and shrubs and undergrowth soon assume again the lovely tints of new and healthy life.

The immigration of the Chinese into the northern parts of Queensland is assuming such proportions as to cause in the minds of our statesmen the gravest anxiety. There are over 20,000 already there, and from Cooktown we hear that there are four steamers on their way from Hong Kong with 3,000 more. The "Killarney" also comes with another 1,000. Then again we hear that the "Juan" steamer has arrived with 711 Chinese, and the "Gungo" with 400. To stop this the Queensland Government resolved to place a heavy tax upon the Chinese; but this for international reasons was disallowed by the Imperial Government. If English guns have forced an entrance into China for British subjects, we cannot complain if Chinamen force themselves into our colony. We cannot in justice turn them out. The immorality of these

heathen in our land is something frightful to contemplate. It is certainly a call to our Church. Already our Chinese Native Minister in Victoria has urged that he be allowed to go and work among them. No doubt other volunteers from our Chinese converts would go with him if he were sent. But with the 20,000 Chinese in our midst we cannot spare our friend and brother the Rev. James Moy Ling. It really becomes imperative that we should have a man from England or China to take charge of our Chinese work. By training our Chinese converts they would soon become effective Catechists, and be fit for work either here, in Australia, or with our brethren labouring in China. Will not British Methodism help Victoria by sending us a man, and thus speedily strengthen your own Mission in China?

The reports of the increase of membership in England and the revival intelligence published have given a stimulus to religious life in our Churches here. Throughout Victoria a general effort is being made to bring sinners to Christ. We are hoping that this winter's gathering will be a large one. Our much respected and greatly loved Home Missionary Secretary, the Rev. John Watsford, in travelling the colony in the interests of his Mission is at the same time doing the work of an Evangelist. Numerous conversions take place in every Circuit he visits. Mr. Matthew Burnett—called the Yorkshire Evangelist—is employed by our Home

Missionary Society. He is greatly honoured of God in the reclaiming of the drunkard and in bringing to a decision the wavering. A gracious work has been for some time in progress at Brunswick Street, Melbourne, at Ballarat, Maryborough, Clunes and (Golden Square) Sandhurst. The Secretary of our Conference, the Rev. Spencer Williams, writes a highly interesting account about the work in his Circuit. "The ice fairly broke when our noble father Watsford was here, and during the last three weeks we have had a public service every night. Congregations of three to four hundred regularly attend, and we have had no meeting without seekers of salvation coming forward, four, five, eight, nine, and often twenty. More than one hundred and twenty have thus presented themselves. It was delightful at our fellowship meeting to hear a number of fine young men from eighteen to thirty years of age tell of their conversion. One of the number has ended his course grandly. He died about a week after his conversion." Mr. Williams preached on repentance and spoke of restitution; as a result a nugget of gold was restored to its rightful owner.

It has been announced that the Rev. A. N. Somerville, from the Glasgow United Evangelistic Mission, and Mr. Henry Varley, of London, are about to visit us in Australia in the interests of revival work. May their Mission be successful!

WEST INDIES.

JAMAICA DISTRICT.—*Extract of a Letter from the Rev. S. I. Moodie, dated Ulster Spring, March 31st, 1877.*—It affords me great pleasure to write and give you a brief account of the work of God in this part of the Mission field. It had been a settled opinion on the part of those best acquainted with the facts, that the prospects and circumstances of this locality were such as to demand more ministerial attention than the one preacher, residing at Duncan's, a distance of twenty miles away from this place, could possibly bestow upon it. Frequent appeals were, therefore, made by the people of the Circuit to the District Meeting for the appointment of a second Preacher to the Circuit. The District Meeting of 1875 concurred with their request, and recommended the matter to the Committee, and the appointment of a second Preacher was sanctioned by the ensuing Conference. At the District Meeting of the following year, it was arranged that I should fill the appointment, and labour at Ulster Spring. I reached the Circuit on March 3rd, and, immediately after, commenced my labours. After visiting several mountainous districts, and preaching to the people wherever I could gather them, on April 27th, I directed my course, accompanied by two of our faithful Local Preachers, to Worsop, a district eight miles away from Ulster Spring. On our way we saw many people engaged in cultivating the soil, and we invited them to come and engage with us in holy worship. They left their field, and came with us. In a very short time there were not less than

seventy people gathered round me, beneath a rude dwelling, to hear the word of God. I preached to them from Genesis xix. 17: "Escape for thy life." Many were seen weeping, and others eagerly and gladly listened to the Word of Truth. On my way home, that evening, I preached at Albert Town to about twenty-six persons, from Romans iii. 12.

From the eagerness of the hearers at Worsop, together with the many appeals to return shortly, I paid a second visit there on May 25th and, under the same rudely-thatched, unfinished hut, I preached to a large number of people from Numbers x. 29. On enquiry I heard of the destitute condition of the people of this place for the Gospel, although there is a place of worship a few miles beyond. After the service I spoke to them, and said that if any of them felt themselves sinners and their need of a Saviour, they were at liberty to converse freely with me, and I would tell them of this great salvation. After these remarks, seven adults and ten Catechumens readily and voluntarily came forward and enlisted themselves as those who desired to be on the Lord's side, and to know more about Jesus. The next time I went back, I started an adult and a Catechumen class. That small number has increased daily. Through the kind suggestion of the Superintendent of the Circuit, I managed to regularly supply the place with Local Preachers who have done good service there. I visit the little flock fortnightly and preach always.

Before many weeks had passed

away, (after the commencement of the work,) the little place became too strait. I had then to think about building a more convenient place. From the rapid increase I had to construct a school-chapel smaller than I would otherwise have done.

On October 24th, the Rev. T. P. Russell, the Superintendent, and I went over: he preached, administered the Sacraments of baptism and the Lord's Supper, appointed seven Leaders and a Society Steward. On Thursday, January 18th, this year, the Rev. T. P. Russell, another Minister, and I went over for the purpose of opening this building which was then finished. This was a glorious day, the blessing from above descended in showers; many present felt the burden of their sins, sought the

Saviour, and were able to sing, "Happy day, when Jesus washed my sins away." The collection from the services of that day amounted to £9. The Quarterly Meeting, of December last, recommended the Society as an additional Station to the Duncan's Circuit: it was received as such, and is now in a very hopeful condition.

The difficulty under which we labour at present is, the scarcity of land to purchase in the neighbourhood. There is none to be had at any cost. I entertain the hope, however, that this difficulty will, ere long, be obviated. It was found, at the March Quarterly Meeting of this year, according to the Society Book, that there were fifty-one full members, and thirteen on trial, besides a Catechumen class of fifty-two.

Meeting of the General Committee

ON WEDNESDAY, JULY 11TH, 1877.

THE REV. DR. JOBSON, (TREASURER,) IN THE CHAIR.

PRESENT:—James S. Budgett, Esq., (Treasurer,) Rev. Dr. Punshon and J. Kilner (Secretaries,) Rev. J. Bedford, B. Browne, G. Bowden, J. Farrar, J. W. Greeves, W. Hirst, J. Harvard, Dr. James, J. Mayer, Dr. Moulton, F. P. Napier, Dr. Rigg, W. T. Radeliffe, D. Sanderson, L. Tyerman, Dr. Williams, J. Walton, T. Woolmer; Messrs. H. J. Atkinson, G. W. Booth, J. Beauchamp, Sir F. Lycett, George Lidgett, W. Mewburn, Alderman M'Arthur, M.P., J. Riley, and J. E. Vanner. Also, Rev. C. Churchill, W. Gibson, J. Greathead, and T. G. Selby.

1. The Minutes of the General Committee of June 6th were read and adopted.
2. The Minutes of several Committees under dates, June 9th, 13th, and 19th, were read and adopted.
3. After prolonged conversation on the Italian Mission it was resolved that the Conference be requested to appoint a second English Missionary to North Italy.
4. The Minutes of the General Committee of July 2nd were read and confirmed.

5. The following Resolution from the Irish Conference was submitted and ordered to be placed on record, and a copy sent to the family of Mr. Perks :—

“The following Resolutions were unanimously passed at the Conference assembled in Cork on Thursday the 21st of June, 1877 :—

“The Rev. W. M. Punshon, LL.D., having been appointed by the last British Conference to accompany the President to this Conference, and being unable to fulfil this appointment, on account of the increased pressure of duties at the Mission House, arising from the lamented death of the Senior Secretary ; in view of the cause of Dr. Punshon's absence, it is resolved :—

“1. That the Conference hereby place on record its deep sense of the great loss which the whole Methodist Connexion has sustained in the unexpected decease of such a godly and gifted Minister, occupying such an honourable and influential position among his brethren as the late Rev. G. T. Perks, M.A., and it tenders its respectful sympathy to his colleagues at the Mission House and to the Missionary Committee in this sad bereavement following so close upon another, which had also occasioned deep sorrow.

“2. That while mourning the common loss, which in the inscrutable providence of God the whole Connexion has been called to sustain, this Conference feels that the Irish Branch of that Connexion has more than ordinary cause of sorrow in the sudden removal of one who had for many years taken a very lively interest in its work, and who, in several visits to Ireland and especially in his recent official relation to this Conference, by his most edifying pulpit ministrations, his eloquent addresses on the platform, his ready comprehension of the difficulties and necessities of the Irish work, his wise counsels in the Conference and his uniform courtesy and kindness, had secured for himself in no ordinary measure the confidence and affection of the members of the Conference, and of the Irish Methodist people.

JOSEPH W. M'KAY, *Secretary.*”

6. It was unanimously resolved that the cordial thanks of this Committee be presented to the Rev. J. H. Rigg, D.D., and the Rev. W. B. Pope, D.D., for their most appropriate and impressive funeral sermons, delivered in connection with the death of the late Rev. G. T. Perks, and the Committee request these gentlemen to allow their sermons to be printed together in such form as may secure a wide circulation :—and that this expression of thanks be forwarded to them.

7. The Rev. Dr. Jobson and Mr. Gibson were present, and reported their visit to the French Conference. Resolved—that the cordial thanks of this Committee be given to the Rev. F. J. Jobson, D.D., and the Rev. W. Gibson, B.A., for their valuable services rendered to this Society in so successfully representing our interests and plans in the French Conference.

8. Dr. Jobson submitted the following Resolution of the French Conference touching the plans of future working submitted to that Conference.

WILBY AND DARLINGTON DISTRICT.			NEWCASTLE DISTRICT.			HULL DISTRICT.		
Danby	15	2 4	Newcastle East 71	13	4	Driffield	165	6 6
Hartlepool	28	5 0	Durham	25	0 0	Beverley	35	16 5
Bedale	15	0 0	Sunderland,			Pattingham	25	18 6
Stokesley	20	0 0	Fawcett St.	9	4 6	Bridlington	70	0 0
Beeth	9	3 0	Do., Sans St. ..	1	15 10	Do.	84	0 0
Barnard Castle	26	0 0	Houghton-le-			Howden	30	0 0
			Spring	16	12 4	Hull, Waltham		
			Shotley Bridge	7	5 0	Street	50	0 0
			Thornley	2	9 9	Gainsborough	38	4 5
			Wolsingham ..	5	5 0	Hornsea	12	0 0
	113	10 4				Grimsby	15	18 3
				139	5 9			
HALIFAX AND BRADFORD DISTRICT.							521	19 1
Bradford,			NOTTINGHAM AND DERBY DISTRICT.			YORK DISTRICT.		
Eastbrook ..	54	14 6	Belper	9	4 10	York, New St.	300	0 0
Do., Kirkgate..	15	0 0	Leicester,			Do. Juvenile ..	12	9 9
	69	14 6	Bishop St. ..	40	0 0	Do., Wesley ..	158	15 0
			Do., Humber-			Do. Juvenile ..	10	15 6
EDINBURGH DISTRICT.			stone Road ..	38	0 8	Tadcaster	200	0 0
Armadale	3	4 9	Nottingham S.	4	8 4	Pocklington ..	126	0 0
Dunbar	1	0 7	Melton Mowbry	16	0 0	Malton	149	15 8
Inverness	1	0 0	Burton	22	16 7	Easingwold ..	120	0 0
	5	5 4		130	10 5	Sherburn	154	5 4
						Kirby Moorside	57	0 0
						Northallerton..	70	0 0
MANCHESTER DISTRICT.			CORNWALL DISTRICT.			Ripon	79	0 0
Irwell Street ..	32	8 9	St. Austell	44	14 8	Selby	127	0 0
Chetham Hill	26	17 11	Newlyn, East..	15	4 7	Helmley	46	0 0
Oldham Street	67	1 0	St. Agnes	15	0 4	Scarborough ..	35	0 0
Oxford Road ..	77	2 0	St. Columb	33	0 0	Pickering	60	0 0
Radnor Street	3	18 5	St. Ives	25	0 0			
	207	8 1	Falmouth	38	10 2		1706	1 8
				171	9 9	SHEFFIELD DISTRICT.		
EXETER DISTRICT.						Anniversary ..	138	3 10
Taunton	45	0 0	SWANSEA DISTRICT.			Sheffield,		
			Swansea	20	0 0	Ebenezer ..	30	0 0
			Carmarthen ..	5	18 8	Do., Brunswick	84	15 6
CHANNEL ISLES DISTRICT.						Do., Carver St.	50	0 0
Guernsey, Eng.	92	12 0		25	18 8	Chesterfield ..	20	13 2
Jersey, Do., ..	29	19 0				Doncastef	11	14 0
Do., French ..	42	9 1	NORWICH AND LYNN.			Rotherham....	70	0 0
	165	0 1	Yarmouth	20	0 0			
							855	6 6

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

Sir Francis G. M. Boileau, Bart., at the request of his late Sister, Miss Caroline Mary Boileau	1000	0	0
Miss Heald, <i>Parr's Wood, Didsbury</i> , in affectionate remembrance of the late Rev. George T. Perks, M.A.; for the Heald Town Institution, South Africa	500	0	0
Mr. and Mrs. J. S. Budgett, <i>Ealing Park (Annual)</i>	250	0	0
Legacy of the late E. T. Wright, Esq., <i>Wolverhampton</i> ; Messrs. J. G., G. B., and E. A. Wright, Executors	250	0	0
Legacy of the late Mrs. C. M. Wilson, <i>Edinburgh</i> , by W. E. Wilson, Esq., Acting Trustee	100	0	0
Legacy of the late Thomas Kirk, Esq., <i>Nottingham</i> ; T. Underwood and John Vice, Esq., Executors, duty free	100	0	0
In memory of Mr. John Mordle, by Mr. J. Hammet, <i>Taunton</i>	50	0	0
R. B., C. N. (Donation), by the Rev. John Kilner	50	0	0

Donation on Annuity, by Two Friends	50	0	0
Legacy of the late Mr. John Harley, <i>Nottingham</i> ; Messrs. J. N. Smith and J. W. Lewis, Executors; £50, less duty, with interest	47	2	0
Legacy of the late Thomas Bishop, Esq., of <i>Kinston, Warwick</i> ; Messrs. J. and H. Bishop, of <i>Warwick</i> , Executors, £50 less duty, &c.	43	19	0
James Young, Esq., <i>Hythe, Kent</i> , by desire of his late Son, Frederick ..	25	0	0
Mr. and Mrs. John Smith, <i>Lincoln</i>	20	0	0
Miss and Miss Emily Smith, <i>Ditto</i>	2	2	0
Legacy of the late Mrs. Manning, <i>Bedford</i> ; Thomas Tring, Esq., Exor.	19	19	0
Birmingham Breakfast Meeting	17	6	6
The late Miss Harvey (Half Year's Dividend)	11	17	0
Rev. Joel and Mrs. Peters, a Thank Offering	10	0	0
V.....	10	0	0
R. W. Perks, Esq. (Green Lanes Branch)	5	5	0
A Friend to Missions, <i>Wolsingham Circuit</i> , a Thank Offering for commercial success and restoring mercies	5	5	0
Italian School Association of the Society of Friends, for Mr. Piggott's Mission School in Rome, by Miss A. M. Fox, <i>Falmouth</i>	5	0	0
"Unknown," by Rev. Dr. Punahon	5	0	0
E. S. Dowling, Esq., <i>Kensington</i>	3	0	0
W. D., Office Box	1	7	0
J. B. B.	1	1	0
A Friend	1	0	0
H. C.	1	0	0
Mr. Tripp, <i>Saltash</i> , for Barbadoes, by Rev. A. S. Williams	1	0	0

JUVENILE ASSOCIATIONS.

Hull, Waltham Street	50	0	0	Tottenham	2	12	9
Bradford, Kirkgate	15	0	0	Thornley	2	9	9
Lambeth	15	0	0	Carmarthen	1	15	8
Portsmouth, Green Row	2	14	6	Dunbar	1	0	7

DONATIONS FROM SUNDERLAND TOWARDS THE FOUNDING OF A SQUANCE SCHOLARSHIP IN THE ISLAND OF CEYLON, £100. 1s. 6d., viz.:—

Mr. Brantingham.....	1	0	0	Mr. G. H. Robinson	1	1	0
Mr. H. Craven	5	0	0	Miss Sanders.....	1	0	0
Mr. R. G. Davison	5	0	0	Mr. Sheraton.....	2	2	0
Mr. Doxford	2	2	0	Mr. Stokoe	1	0	0
Mr. A. Harrison	10	0	0	Mrs. Squance	5	0	0
Mr. Hartley	10	0	0	Mrs. T. C. Squance.....	10	0	0
Mr. Hinson	2	2	0	Miss Squance	5	0	0
Mr. Hodgson	1	0	0	Messrs. T. and H. Squance ..	5	0	0
Mr. J. Hunter	3	0	0	Master Squance	1	0	0
Mr. Keen	1	0	0	Mr. J. W. Taylor	1	0	0
Mr. C. Lilburn	2	2	0	Mrs. Turner	1	0	0
Mr. J. A. Longden	5	0	0	Mr. J. W. Wayman.....	2	2	0
Mrs. Lord	1	0	0	Mr. John Wilson	2	0	0
Mr. Olliver.....	1	0	0	Mr. Wrighton	5	0	0
Mr. Patton.....	5	0	0	Mr. Calvert, 10s. 6d.; Mr.			
Mr. Pechet.....	1	0	0	Wade, 10s.; Mr. W. Wilson,			
Mr. C. J. Riches	1	0	0	10s.	1	10	6

Total Receipts of Contributions and Remittances announced on the Notices this month amount to £7,186. 7s. 3d.

WESLEYAN MISSIONARY NOTICES



REV. J. R. F. TULL,
OF THE ST. VINCENT'S DISTRICT, WEST INDIES.

OCTOBER, 1877.

LONDON: WESLEYAN MISSION HOUSE.

PRICE ONE PENNY.

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SPECIAL NOTICE.

All Letters and Communications on the business of the Society are to be addressed to the General Secretaries, Wesleyan Mission-House, Bishopsgate Street Within, E.C. All Drafts, Cheques, and Post-Office Orders remitted to the Mission-House are to be CROSSED, and made payable to the Rev. W. M. Punshon, LL.D., the Deputy Treasurer. Post-Office Orders should be on the Chief Office, London.

° ° It is requested that all Cheques, Post-Office Orders, &c., be crossed to the CITY BANK.

Wesleyan Missionary Notices.

OCTOBER, 1877.

WE commend, with all earnestness, the following Circular and Letters to the prayerful consideration of our friends :

WE are directed by the Committee of the Wesleyan-Methodist Missionary Society to submit a Statement of its present financial position, with the earnest request that you will give to it your careful attention, and in the hope that you will afford your prompt and generous help.

We commenced the year 1876 with a balance in hand of £14,038, the result of Special Legacies and Donations in 1875. These extraordinary receipts did not recur in the following year, and, consequently, that year closed with a balance due to the Treasurers of £4,013, showing that the Expenditure had exceeded the Income by £18,041.

From this Statement it appears, that, if the Income and Expenditure of the current year continue to be on the same scale as last year, we must close the year with a deficiency of nearly £20,000. But in maintaining an organization like ours, we cannot continue the Expenditure on the same scale as that of last year. We must either progress or retrograde. It is not in the nature of things that Missionary operations should stand still. If we cannot advance, we must retire. We are quite sure that no proposal to retreat or withdraw would find favour with the Methodist people. On the contrary, they urge upon us the extension of our Missions ; for open doors and inviting fields present themselves everywhere. In the Transvaal and Central Africa, on the Gambia, in Northern India, in Japan, on the North River in China, and in the Aboriginal districts of India, the fields are "white already to harvest." Meanwhile "the Lord of the harvest" has answered the cry of His Church, and is sending forth labourers into His harvest. We have now seventy-six young men under training for Missionary service at the Richmond Branch of the Theological Institution, a larger number than we have ever had before.

Our present need is money, and we doubt not that He who has opened the doors and called the men, has entrusted the money to others, to whom we now appeal, and ask them to be faithful stewards of their Lord's goods.

In order to maintain existing agencies and to meet our present Expenditure, we require an addition to our Ordinary Income of at least £20,000; and we need a much larger sum to enable us to enter upon those enterprizes of aggression and extension for which the world waits and the Saviour calls.

Under these circumstances we earnestly and affectionately request,

1. That the best possible arrangements may be made in the Financial District Meetings and by Circuit Committees to secure the efficiency and success of Missionary Anniversaries during the year.

2. That Ministers and Lay Gentlemen attending Missionary Meetings will make special reference to the financial position and requirements of the Society.

3. That earnest and diligent endeavours may be put forth to restore to vigorous working the old Circuit and District Organizations of the Society.

4. That our friends throughout the Connexion will generously respond to this appeal, and at once augment their annual subscriptions, contribute largely at the forthcoming Anniversaries, and afford us generally the advantage of their zealous efforts, increased liberality, and earnest prayers.

5. That in order to obviate the necessity of paying large sums for interest on borrowed money, the Subscribers to the Society will be good enough, henceforth, to pay their subscriptions at the commencement of each year: and that Circuit Treasurers will promptly remit to District Treasurers, and District Treasurers to the General Treasurers, the moneys they receive.

Commending the foregoing Statement and Appeal to your kind consideration,

We are, dear Sir,

Faithfully yours,

JAMES S. BUDGETT,
FREDERICK J. JOBSON,
General Treasurers.
WILLIAM ARTHUR,
Honorary Secretary.

W. MORLEY PUNSHON,
JOHN KILNER,
EBENEZER E. JENKINS,
MARMADUKE C. OSBORN,
General Secretaries.

INDIA.

MYSORE DISTRICT.—*Copy of a Letter from the Rev. C. H. Hocken, dated Mysore, August 6th, 1877.*—

I HAVE sent you accounts of the baptism of a Brahmin youth about two months ago in Mysore, and of the subsequent lawsuit. They caused great excitement at the time, and perhaps a short account now of the whole matter may not be unacceptable.

Tyngar, the youth in question, is a tall, handsome boy, remarkable for his intelligence and decision of character. The "Bazaar book" and the influence of a Christian friend were the means used for his conversion. His desire for baptism was intense, and as he had already been kept waiting for a long time, and we had full proof of his sincerity and firmness, there was no reason for further hesitation; so he was baptized on Sunday, the 20th of May, during our usual morning's service. His father and brothers knew that he was a Christian in heart, yet they were startled when he took the final step. They received him with a hailstorm of abuse; it was fearful to hear the awful imprecations with which his father greeted him. The news spread and the whole place was in commotion. Tyngar is connected with the chief families in the place, the heads of the Tyngars, who are dominant both in the town and in the cutcheries. It is not easy to depict their exasperation; not knowing exactly what charge to bring, they said it was a disgrace to their caste, an insult to His Highness the Rājā, a scandal on the Mysore Gūrū, with whom Tyngar had sat at meat, and a

direct violation of the Queen's proclamation. Things reached a climax when about two hundred Vydika Brahmins came armed with clubs to the Mission-house, and said amid shouts and curses that they would die rather than leave this insult unavenged. They became so violent at length that they had to be dispersed by the police.

Tyngar's father and friends had every opportunity of using their influence with him, and they tried hard with every means in their power, short of force, to induce him to return to heathenism; but he refused either to become a heathen, or to return with them to his home, for he knew he could never cross the threshold of their door as a Christian, and he said he was determined rather to die like the martyr of Delhi than again become a Hindu. When I saw the distress of Tyngar's father at the thought of giving up his favourite boy as worse than dead, I seemed to feel for the first time the force of our Saviour's words, "Think not that I am come to send peace on the earth: I came not to send peace, but a sword; for I am come to set a man at variance against his father:" and, "He that loveth father or mother more than Me is not worthy of Me." (Matt. x. 34, 35, and 37.)

On June 1st the case was heard in the Deputy Commissioner's Court, Mysore. I understand it was intended to bring against me a charge of kidnapping, but finding that was not tenable, they filed the case under Section iv. of the "Rules for the Guardianship of Minors in Mysore." It was a very trying time for Tyngar: the place was

packed with Brahmins, and his father appeared the very image of anguish. I looked at the lad with some concern, for my defence and justification must come from his testimony: if he wavered, all was lost. The Judge asked him by what name he would be sworn; (the place was still as death to catch his answer;) he said, "I am a Christian, and will be sworn in the name of Jehovah." A rustle like a shudder passed through the crowded court. During a long and difficult cross-examination, it was evident to all that he was a self-possessed intelligent youth, who had embraced Christianity with all his heart. Once, to the confusion of his examiner, who was a Brahmin, and the merriment of others, he returned rather a smart repartee, when, in reply to a question on some nice caste distinction, he said, "I don't know exactly the answer you want, but this I do know, before I gave myself to Christ I was an unclean outcast, now I am a Brahmin of the purest type."

J. Evers, Esq., LL.B., who conducted the defence with great care and ability, complained at the commencement that the case had been improperly brought, and in a very able speech placed the whole matter lucidly before the Court.

The case was heard at great length, and many high authorities were cited, and an immense amount of legal learning displayed, and no one seemed exactly to know to which side the balance would turn. The adjournment from time to time only seemed to embitter and inflame the excitement, and on the day on which it was dismissed, things were so serious that it was thought necessary for the Town

Magistrate, the Inspector of Police, and a body of men to be present in order to prevent a riot.

On that eventful day, the Court ruled that—"The relief sought was not such as could be granted under these Rules; that they made no provision for the appointment of a guardian where a natural guardian is alive, and only referred to such minors as were under the control of the Court as a ward of Court."

The fact is, that it was felt that Tyangar was mature enough to decide for himself and ought to be allowed to use his judgment in the matter. The Court was of opinion that—"His intelligence is such as to enable him to form an independent, conscientious opinion, and not, as a duller lad at the same age might do, receive unquestioned any new idea or impression presented to him by others. And judging from the intelligent manner in which he stood a severe cross-examination, and his coolness and self-possession under it, he is in advance of his age." It is not for me to speak in terms of praise of Major C. J. Pearse, the Magistrate who tried this case, but this I will say, that all friends of Missions, especially Missionaries in the Mysore, should be grateful to him for the patient and impartial manner in which he investigated and finally disposed of this case.

It will be perceived that the case was thrown out on technical grounds. Many of the Brahmins, especially those unacquainted with English Courts of Justice, thought this only a quibble got up to get rid of the matter. They seemed to consider from the beginning that the Judge, being a Christian, would naturally give his decision in favour of the Christians. Nor did they seem to

regard this as a special hardship, or anything unusual: it is only just as they would have done, had they power. Many of the things which they said were only said out of disappointment, yet so ingrained in the native mind are the habits of chicanery and intrigue that an impartial and incorruptible Judge is a person that is generally supposed to have no existence.

From the outset this case became a caste question,—I might almost say a struggle between Christianity and Hinduism, in which Tyangar's friends played but a secondary part. It was taken up and supported by the influence and wealth of the powerful Tyangar faction in the city. They brought out the old complaint that the Missionaries pledge themselves to give only secular instruction, and then in an underhand and deceitful way induce youths to embrace Christianity. They said, and seemed to believe, that I had used some drugs or charms to bewitch Tyangar, and that he was under my spell, like a person who had sold himself to the devil. But what they stuck out for most was, "Why could he not be a Christian, and yet retain his caste, and perform all his Brahminical ceremonies?" They themselves, many of them, are Atheists and Deists and anything but orthodox Brahmins, and yet they retain their caste. Why should not Tyangar do the same,—believe in Christ in his heart if he liked, but conform outwardly to the practices of his people? They have yet to learn that Christ will not consent to be first among equals, that He will have all or nothing, and that we refuse to-day to place Christ among the gods of the Hindu pantheon with a scorn like that with

which the early Christians refused to place Him among the gods of the Romans. The very willingness to receive Christ, if we will only lower His claims, shows a spirit like that which moved the men of Gibeon, when they saw the resistless progress of the Israelites, to come to Joshua and pray, "Now therefore make ye a league with us." I do not doubt that Hindus see the restless energy, the enthusiasm, the moral influence and the commanding position which Christians have. They know how divided, dispirited and panic-stricken they are: they feel Christianity to be a power which they cannot resist nor control, and so they bow, as their oriental teaching leads them to do, before the inevitable, and wish to come to terms with us: but this can never be.

In the first outburst of feeling the most influential Brahmins came together and resolved to break up our educational work in the town of Mysore. As a beginning, they determined on opening an English school in opposition to ours. Letters were written to entice away our masters, and force was used to keep away the boys. But the opening of an English school was found no easy task. It was expensive, and teachers feared their wages would not be regularly paid: and then no one liked to take the lead to attack a school with a history like ours, and it was difficult to get a master who would command the respect of the boys; the chief supporters of the movement being Government officials, might be sent away to a distant district at any time; no grant-in-aid could be expected from Government: and at last petty strifes and jealousies

erept in, as they always do amongst men animated with a bad purpose, and the whole scheme fell to pieces. None of our schools have suffered, and the attitude of the class from which Tyangar came, though very hostile at first, is now just as friendly as ever.

I look back on the whole matter with gratitude. We know now who are our real friends, who our enemies, and who are neutral. The two camps are more clearly defined, the atmosphere around us has become more clear and bracing, like the air after a thunderstorm. We

move to our duties with the hope and courage which victory only can inspire. Another stone has fallen out of the gloomy fortress, and many others are shaken and ready to fall.

O that the "Lord," who "is very pitiful and of tender mercy," might by His Spirit lead many more of these bright, affectionate Hindu youths to "know the grace of our Lord Jesus Christ," that though He was rich, yet for their sakes He became poor, that they through His poverty might be rich!

SOUTH AFRICA.

GRAHAM'S TOWN DISTRICT.—*Copy of a Letter from the Rev. J. Priestley, dated Peddie, South Africa, July 5th, 1877.*—THIS Station was last week favoured with a visit from Rev. W. Impey, Chairman of the District. On Sunday, June 24th, he preached morning and evening to unusually large congregations. In the afternoon a general Sacramental service was held in the native chapel, D'Urban, when a number of adult Fingoes were received into the Church by baptism, and between two hundred and three hundred persons partook of the Lord's Supper. On the following Tuesday a new native chapel, situated about nine miles from Peddie, was opened for public worship by Mr. Impey. A number of English people, resident in the neighbourhood, joined in the services, which were partly in English and partly in Kaffir. The chapel was crowded, while many stood outside, not being able to find admittance. The

chapel is a neat structure, having cost upwards of £200, nearly the whole of which has been contributed by the natives themselves. The ground on which the chapel stands was kindly given by Mr. Barnes, of King William's Town. On Wednesday evening a social gathering, in connexion with the visit of Mr. Impey to Peddie, was held in the new Wesleyan school room, when a larger number of persons, from various parts of the District, met together than on any previous occasion of a similar kind. The Meeting concluded with enthusiastic cheers for the respected Civil Commissioner of the District, and others. All came away feeling that they had not seen a more popular Meeting, or spent a more agreeable evening for a long time.

On June 29th I accompanied the Rev. W. and Mrs. Impey and daughter from Peddie to Annshaw Station, accepting the invitation of Rev. Ben Impey, the devoted Missionary of that place, to go and

see his Station and work,—which is a most interesting and important one. On the way we passed and called at the Station of Rev. Mr. Kayser, of the London Society, who has been above twenty years plodding away among the same people to promote God's work. On reaching Mr. Impey's Station we found him and his family dwelling in a comfortable house of one storey, with thatched roof and verandah in front, the garden before, and all the premises being kept in great order and neatness. There is a vast population attached to this Station, numbering some fifteen thousand Kaffirs. There are also four or five English families, including a magistrate. The schools on the Station alone are three in number, one of them being held by Miss Hardy recently from England. The old chapel, standing near the Mission-house, with school-room attached to the end, is to be abandoned as a chapel, and used as a school-room, when the new chapel, now being begun, to the memory of the late Chief, William Kama, is finished, the foundation stone of which is to be publicly laid on July 3rd by Mrs. Impey and the widow of the late Chief. This building is to be seventy feet by thirty feet, with chancel twenty-five feet by fifteen feet. On the Friday and Saturday morning I attended the Native Local Preachers' and Quarterly Meetings, when four Native Ministers were present with the English Minister, and about thirty Leaders and Local Preachers; and I was struck with the marked intelligence they manifested while attending to the business of the day. At the Quarterly Meeting reference was made to the death of Rev. G. T.

Perks, news of which had come to hand a day or two before, and a resolution of sympathy was passed to be sent by the Minister to Mrs. Perks. In the afternoon I went across the river to see the family of the late Rev. W. H. Garner, now resident on the Station, whose life is a most retired one. On Sunday morning the chapel bell rang for Prayer Meeting as soon as it was light. At the forenoon service I preached to a congregation filling both the large chapel and school which opens into it, and most attentively did the people listen to the Word. The present Chief with his headman occupied a pew to the right of the pulpit, while the Mission family sat in one to the left. The English residents of the Station, including the Magistrate and his family, were also present. In the afternoon nearly three hundred people met in the same building to partake of the Lord's Supper, it being the Quarterly Sacrament, when members come with their Ministers from all parts of the Circuit. The Rev. W. Impey, Chairman of the District, conducted this service, assisted by his son, myself, and the two Native Ministers who are ordained. Reference was made by Mr. Impey, in his address, to the loss our Missionary Society, and this District in particular, has sustained by the death of our late dear Secretary, Mr. Perks. "Perksdale," in this Circuit, has its name to commemorate the visit of that beloved and distinguished Minister to this Circuit, when he was here as Deputation from the Conference. In the evening one of the Native Ministers preached in the chapel. Truly in this Circuit there is a great and important work both *done*, and *to be done*, and it is well

worth the energies of Rev. Ben Impey.

QUEEN'S TOWN DISTRICT.—*Extract of a Letter from the Rev. T. Chubb, dated Lesseyton, July 30th, 1877.*—I LEFT this place on the 22nd of June on a visit to the Stations. We had splendid weather and good horses, and met with no mishap. I drove as far as Shawbury (one hundred and eighty miles) and then rode on with Mr. Davis to the Gatberg, (about sixty miles more.) I returned to Shawbury *viâ* Osborn. I managed to spend a Sunday at each of the following Stations—Tsomo, Clarkebury, Shawbury and Osborn. I also visited Buntingville and Wodehouse Forests. On my return I rode out to Mount Arthur and held the Quarterly Meeting. These journeys occupied four weeks, and covered about six hundred miles.

Tsomo.—Brother Hayes is settled in his Circuit, and throwing himself into his work with much energy.

Clarkebury.—The school had broken up for the holidays before my arrival. The strain on Brother Hargreaves in connection with this institution is great, but the great ends contemplated are being realized, and will repay the toil and anxiety endured. There have been conversions on some of the out-Stations, and the Circuit is prospering financially in spite of hard times and drought.

Umtata.—I regret that I could not spend a Sunday here. Brother Morris holds a morning service on alternate Sundays in our chapel. The Bishop has chosen this place as a centre from which to work his diocese. He calls our people rebels: but his frankness in telling them so

is not calculated to bring them over to his way of thinking. The Umtata village is seven or eight miles from Buntingville.

Buntingville.—Brother Morris is striving to get this Circuit into working order again. Hitherto it has proved a barren field. I trust we may succeed better this time. We are giving it Missionary, Evangelist, and school teacher. We must sow in hope and faith.

Shawbury.—Here I spent some time. On the 11th of July, my sister laid the foundation-stone of the Hoole Training Institution for Native Girls. £28 was collected at the time. On the completion of the building, the natives will give more freely. The entire cost will be about 600. We have long sorely needed such an Institution, and your official letter last year commended it to our special care. We hope to get the money, part by grant from your Committee, and the rest from the native people at Shawbury and throughout the District. Dr. Dale, Superintendent General of Education, will help us most liberally in maintaining the institution by a grant in aid of the teacher's salary, by a capitation allowance of £10 each for twenty girls, and by a grant for school furniture and books. The girls will also pay something, so that under Mrs. Davis's careful oversight we expect to meet current expenditure. We all feel we must have such an Institution, and deem ourselves fortunate in having at the head of it a Minister with a wife willing to undertake, and fully competent to discharge the heavy duties the work involves. Our great difficulty will be in paying for the necessary buildings. We trust you will help us as much as you can.

Special services were held on some of the Shawbury out-Stations, just before my arrival, and a good many conversions were reported.

Gatberg and Upper Tina.—Mr. Pamla is untiring in his efforts to form and organize this Circuit. Mr. Davis and I chose the spot for the Mission Station. It lies nearly in the centre of the Circuit. Cornelius, the head-man, with his chief counsellor and several of his people, went with us and pointed out the boundaries of the Mission land. The house will stand on a dry slope, well sheltered from the heavy winds. There is land for a garden, and about sixteen acres of arable land under water for cultivation. Cornelius also gave a separate plot of ground for chapel and other buildings, distant about five minutes' walk from the contemplated Mission-house. I believe £100 was estimated for this purpose (Mission-house) a year or two ago, but we were unable to send the Missionary. There have been several conversions, thirty or more, this year. We are doing what we can to establish schools with Government aid. So far as I can judge the Circuit bids fair to be prosperous. The people gave us a most hearty welcome. I told them they must build their own chapel.

Osborn.—This is one of the largest and best Stations I have seen. The huts are well built, of good size, and had been recently whitewashed, not with lime, (for none can be procured), but with white clay. Altogether, the Station presents a very pleasant appearance; the people, too, are a fine race physically. They came to the services, dressed well and in good taste. We have a noble band of Leaders and Local Preachers. I

had heard beforehand of their zeal and earnestness, and my intercourse with them confirmed what I had heard. I preached morning and afternoon to good congregations, and in the evening met the Society. I enjoyed the Sabbath services at the other Stations; but I felt especially thankful for this Sabbath with the Bacas of Tshungwana. What a change has passed upon them in the last twelve or fourteen years! I found that I was the first Chairman to preach to this people. Osborn is about two hundred miles from Queenstown: so many rivers lie between the two places that in summer travelling is uncertain and sometimes dangerous. I am thankful I was enabled to reach the different Stations at the dates I had appointed beforehand.

Mount Arthur greatly misses its resident Missionary. I have to send Johannes Mahonga over for nearly half his time. I hope you have made provision for this Circuit.

NATAL DISTRICT.—*Copy of a Letter from the Rev. F. Mason, dated Pietermaritzburg, June 8th, 1877.*—HAVING recently returned from Pondoland I think it may be well to give some account of my visit to that part of the District. Left home on April 28th, riding to Indaleni Station, twenty-seven miles. Mr. S. H. Stott has just been appointed here, and is now in charge of the Native Training Institution. This is small at present; we hope it will increase. I am doubtful whether this is the place where the Institution should finally be fixed, but it is the one most available at present. The appearance of the Station is no better than it was twenty years

ago; and the people have not made that advancement which I think they ought to have done. Spent Sunday here. Morning service at the English village of Richmond, two miles distant. Congregation about forty, great and small. The chapel greatly needs repair. There are a few members. Much seed has been sown at this place; we long for a larger reaping. Afternoon, preached on the Station to the natives. Chapel quite full, attentive listening. Our people here want more of the spirit of evangelistic aggression. Had pleasant converse with Mr. and Mrs. Stott.

On Monday rode on to Ixopo. This is quite a new settlement of active and thriving English farmers; and as it has been made the seat of magistracy for the district, will increase in importance. Stayed at Mr. J. Greer's, recently from London. Had the pleasure of meeting again Mrs. Greer, (his mother, and widow of a well-known Irish Minister,) whom I saw at Mr. Swanton's, in Dublin, just a year before. A small chapel is to be built here as soon as we can get a piece of land, promise of which has been given. This is in Mr. Kirkby's Circuit, "Upper Umzimkulu," as it is called, (till we can find a more appropriate name for it.) Mr. Kirkby met me near the Ixopo, and accompanied me for three or four days. We had long and interesting conversations upon the state and prospects of the work. My own conviction is that a second Minister might be appointed here with great advantage, and I hope the request of the District Meeting will be acceded to. Mr. Kirkby is overworked. His Circuit is seventy miles wide; he is away from home

half his time; and all his journeys are done on horseback. Our cause is surely and steadily advancing in this part of the country. After a time Native Agents will carry on most of the work amongst their own people, but the foundations must be laid by European hands.

We came to the river 'Umzimkulu' on Tuesday, and spent the night at Mr. T. Hancock's. Both brothers still reside near each other, and show the same cordial hospitality, and the same warm interest in the spread of the Gospel. Preached to the two families. Next day crossed the river and called at Mr. Hully's. Here a wondrous transformation has been wrought. When I first passed over this region, in 1860, it was rightly called "Nomansland." The country was desolate, the few scattered residents were lawless. Mr. Hully came in 1863, bringing several families, among them fifteen Church members, from Tshungwana. These were the nucleus around which has grown a flourishing native community. Nearly all the young people, as well as the elder, are converted to God, and are united in the fellowship of the Church. The country is now annexed to the Cape, and I am glad to be able to testify that the local authorities are most solicitous for the mental and moral advancement of the people under their jurisdiction. Here, as in other places, Mr. Kirkby has much to encourage him.

In the evening we arrived at Etimbedi, Mr. Kirkby's Station. This is not a Station in the usual sense of the term; for while we have a good block of land, the natives actually resident on it are few. It was never intended to congregate many people, but to establish a

centre of evangelizing activity; and for this purpose the spot is admirably adapted. The work has developed in various directions from Ixopo on one side to Kokstadt on the other. At present there are three hundred members, and by God's blessing a prospect of further increase. Miss Beauchamp, who for many years has worked with great devotedness in Pondoland and in this neighbourhood, has a school here; but I think it would be well for her to move where there is a larger number of girls. We propose to establish here, without cost to the Society, a temporary training school for teachers. Mr. Kirkby thinks he can obtain Government aid, and that ten or a dozen young married men may be found whom twelve months' drilling and instruction will qualify for the charge of elementary schools. I have said *temporary*, as the thing is intended to meet a present, pressing need; it may, of course, grow into permanency. The cry for education amongst these native people is now loud and general; it is impossible to satisfy the demand. To old residents in Kaffirland the change is marvellous, and a hopeful sign for the future.

Near the Ibisa river, next day, we met Mr. Clark, who for nearly a year has been labouring with success at the Umtamfuna, amongst a purely heathen people. He came to this country in consequence of the appeals of Major Malan, and his Station is not connected with any particular Society. Yielding to what he regards the call of duty, he is leaving, for a time, wife and children to join the London Mission to Ujiji, for which work he is well fitted. Spent Thursday night at the house of Mr. Stafford, who

kindly entertained us. Next day we arrived at Kokstadt, originally the Griqua capital, now fast becoming an English town. It has one hundred and twenty houses; some fair ones; and the new church, built through the exertions of the Rev. Mr. Dower, of the London Missionary Society, is a handsome structure. Owing to some misunderstanding, the men whom Mr. Kirkby had summoned to meet me, dispersed before we arrived; I regretted not being able to talk with them. Most of our people are Kaffirs, only a few of them are of the Griqua race; the latter people belonging almost exclusively to the London Mission. Mr. Kirkby began his work here two years ago, and has now over sixty members. A little chapel has been built by the people, and they have engaged to build a house for an efficient native Teacher, whom we shall place at Kokstadt forthwith. Stayed at Mr. Dower's, on whom, with his estimable wife, a sore loss had just fallen, by the death of their eldest daughter, aged eleven; but to her was granted such a triumphant end as falls to the lot of few even aged Christians.

On Saturday, May 5th, reached Emfundisweni. Passed over a country presenting splendid scenery. At one point the road attained an elevation, by my aneroid, of five thousand feet; and on my left was the magnificent range of the Ingeli, towering two thousand feet higher. The track we took was little used; and my boy after-rider knowing no more of it than I did, we missed our way. At length we came to a stand among the huge mountains, and Paul exclaimed, "*Si ya kula-hleka!*" ("We shall be lost!") but

we soon found the route again. Dark clouds had been gathering some time, and ere we could get to the end of our journey, a sharp thunderstorm, accompanied by a gale of wind and a heavy shower, swept over us. Mr. and Mrs. J. R. Cameron were awaiting my arrival, the storm prevented them from riding out to meet me. Mr. Kirkby I had left at Kokstadt. I regretted the absence of Mrs. Jenkins, who had gone to visit her friends in the colony.

I was now in Pondoland, on well known ground. Nine years had elapsed since I had seen Emfundisweni, and many changes had taken place. The number of people must be double what it was then, and the work I found in various ways progressing. Mr. Jenkins, who selected the site, was wisely directed in his choice. If nothing untoward occurs, it will be a position of great importance in relation to our work among the Pondos. The chapel is now much too small; two services are often held at the same time, one in the chapel and one elsewhere. Mr. Cameron is earnestly trying to get a large place of worship erected. The Chief, Umgikela, has promised that cattle shall be given out by the tribe for this purpose, but natives are slow to move in such matters. A site has been selected, and the ground dug out for the foundation. "Why do you not begin to build?" say the people. "I will when you supply me with the means," says Mr. Cameron, with Caledonian caution. A blessed work was going on when I came to the Station. Special services every day,—and often in the night too; for some native brother in his eagerness thinking the dawn nearer than it

was, would ring the bell lustily at two or three o'clock. My own sweet slumbers were several times disturbed in that way. Two Native Evangelists from Irode, thirty or forty miles away, in the Tshungwana Circuit, came with seven companions to hold these "revival" meetings. Fine men they are, these Evangelists; mainly by such men is the glorious Gospel to be carried through all Africa. One of the party was the second son of Tansi, recently converted. Tansi himself, one of the leading Chiefs in Pondoland, had just before professed to be a convert, and sent a message to the supreme Chief to announce the fact. Evidently the leaven is beginning to work; may it spread through the whole mass. On the evening of my arrival a temperance, or teetotal, meeting was to be held. Many announced their attention to relinquish the beer-pot, which, here as elsewhere, is the cause of many evils, and a powerful obstacle to the spread of the Gospel. Then the Prayer Meeting was begun. While the first hymn—"Yizani ku Yesu," ("Come to Jesus")—was being sung, numbers fell on their knees, seeking salvation: I counted at least fifty. Old Church members were quickened, sinners were saved. A refined (?) taste might have seen much that was painful to sensitive nerves; I believe the hand of God was in the work. Such movements need to be guided, not arrested. On the Sunday I preached twice to crowded congregations. At the evening meeting there were more inquirers. Some heathen people came in, and were evidently much impressed. The whole country was aroused. Some were softened; some were confounded; some

mocked ; some were frightened, declaring that these Evangelists carry with them waters of witchery, which they sprinkle on the converts to make them bow down. Hostility has in some cases arisen ; but even this is better than the chronic stagnation so characteristic of these people. May the revival flame spread through the land !

Mr. Cameron drove me on Monday to Palmerton. Called at the trading station of Mr. Bowles, who, I am glad to say, has begun to preach to the Pondos the Gospel salvation, of which he is the happy partaker. Passed in sight of the hill on which Clement Johns was so mysteriously smitten by lightning three years and a half ago. Many remarkable details of the event were related to me by different persons, which would take too long to record here. God's ways are past finding out ; we can only bow in reverent, trustful silence to His will. Probably we shall know hereafter why such things are ; vain is all conjecture. Our first Native Minister in this District slain by the lightning stroke, and in a land where superstition in such cases is so potent. All speak of the event with bated breath. Yet Thou, O Lord, art merciful and wise.

Stayed with Mr. H. White, who is always ready with a welcome, at Palmerton. As we rode over the end of Zalu hill, I remembered the scene which presented itself seventeen years before, when I first came to this Station, on which I resided four years and a half. The old village, a pretty engraving of which appeared in the "Quarterly Papers," has vanished, gardens are planted where the houses once stood. The people now live in small groups in convenient

situations, which I think suits their present stage of advancement better than dwelling in large communities. If they are near enough together for going to worship, and for their children to attend school, it is sufficient, especially with their pastoral habits. This is the view which Mr. Jenkins adopted in his later years, and he held it as the result of long observation. Emfundisweni was begun on this principle, and so far the plan has been successful. Progress, though apparently slower, will be more genuine and lasting. Much is still lacking amongst these people in the way of education, cleanliness, and regular industry. Still I am not a believer in mushroom civilization. When civilization begins from within, results from a renewal of the moral nature, it will be both beneficial and permanent.

We went on the 8th of May to the Great Place, so called, the chief residence of Umgikela. It is a small collection of huts, not distinguishable from an ordinary native kraal. The Chief was glad to see us, and entered freely into conversation. He expressed a strong desire to have a school established close to his place, to which his own and other children might be sent, and promised to have houses built for the school and the teacher. We arranged to send a teacher, who we hope will answer the purpose ; he is to go as soon as a dwelling can be got ready for him. This I consider a step in the right direction, and it will, I hope, result in good. Regular services are held by Mr. Rock and his helpers at the Chief's kraal, but the schoolhouse will answer their purpose better than a common hut. Of course the building will be after the native

style, but free from smoke, and comparatively clean. Another matter discussed was the proposed new chapel at Emfundisweni. The Chief renewed his promise to give cattle for its erection. On the whole I was pleased with my visit, and hope it was not without result. It would be a grand thing for them and for their people, if we could get these Chiefs converted to God.

Mr. Rock rode with me to St. John's River, where we stayed with Mr. P. White. Went one day on the famous Gates, one thousand and fifty feet above the bed of the river. This is one of the sights of the world. The river, here four hundred yards wide, cleaves its way through a mountain of quartzose sandstone, seemingly riven asunder for the purpose. Half way up the steep slopes are densely covered with forest, above is perpendicular rock. Standing on the southern heights a magnificent view is presented. Beneath is the river, half of whose bed can be seen under our feet. Opposite is the northern Gate, half frowning with rock, half smiling with forest. To the left, an endless stretch of hill and valley and wood. On the right rolls the Indian Ocean, not in silent but turbulent grandeur.

Met Dr. Callaway, recently made a Bishop, at St. John's. All disputed points carefully avoided. We have now a Native Evangelist residing here, and Mr. P. White frequently holds service himself. Coming over the hill to his house the first day, we saw in the distance four hippopotami disporting themselves in the river.

Two things are especially needed in Pondoland: evangelization and education. The former we carry on with success, though many parts

of the country are yet unvisited. In respect to the latter, our efforts have been very limited; the time has come for us to attempt much more, if means and agency can be had. There is now a finer opening than ever before.

Preached at Palmerton May 13th. Held meetings with the leading men at Emfundisweni and Upper Umzimkulu. Mr. Coster accompanied me from the former to the latter place. Sunday, the 20th, was spent at Mr. Hully's, Umzimkulu. Preached and administered the Communion to English, Griqua, and Native people; baptized seven of the last, adults and children. The chapel was crowded with hearers. Arrived home, May 23rd, having travelled nearly five hundred miles, chiefly on horseback, and thankful for God's preserving care. Comparing the present state of the work with the past, there is abundant cause for gratitude, and for increased zeal and diligence in the future.

Copy of a Letter from the Rev. S. H. Stott, dated Indaleni, July 16th, 1877.—SINCE writing you last, I have left the Umhlali Circuit, in which I laboured two years, and have come to reside on the Indaleni Mission Station. Our journey hither was anything but a pleasant one. During the former part the weather was exceedingly hot, and we took into our lungs a large amount of the traditional peck of dust assigned to each life-time. Some of our oxen were too fat for their work, and two or three caused us considerable trouble by their falling now and then through heat and fatigue. The merciless driver, when he found the fearful lash of

the South African whip insufficient to get them on their legs again, generally succeeded by giving the tail a bite with his teeth.

During the latter part of our journey we were greatly hindered and inconvenienced by rain. Our conveyance was an ordinary wagon drawn by twelve oxen. Our number being too large for the wagon, we had hired a small tent. During the first night of rain the downpour so told upon the tent that its inmates had to retreat into the wagon. Finding the rain likely to continue, we next morning thought best to seek shelter in the nearest roadside accommodation house, and there we had to remain three days. After we left this we had two more nights of rain, and, during the latter of the two, a fearful thunder and wind storm. So wet, cold, and utterly wretched was the berth of the driver, forelooper, and our servant boys under the wagon, where the natives generally sleep, that they went off and sought refuge in some native huts a good distance away, and left us to our fate, which I expected would be an upset of the wagon, so strong was the wind. This journey might be regarded as a specimen of bad weather travelling in South Africa. We were on the move the greatest part of seven days in making a journey of ninety-five miles.

When we reached our present home we found that the house, which had been re-roofed and altered in some parts, was not finished; however we were glad of a waterproof covering over us.

The change from Umhlali to this is very marked. The former is close to the sea, while we are at present perhaps forty miles from it.

But even this small distance gives us a much colder climate, and there is an absence of many of the tropical products of the coast. The country around is also exceeding bare of forest, little patches of trees being found only here and there among kloofs, whereas the coast is generally well wooded. I saw the Drakensberg mountains a few weeks ago from a hill top close to us, and they had large stretches of snow resting on their heights. Snow we never saw on the coast.

My labours are divided between Europeans and natives. For the former we hold a Sabbath service at Richmond, two miles from this, and at two places respectively twenty and twenty-five miles away which I visit once in three weeks. At one of these two places I preach at eleven o'clock, and, as soon as the service is over, hastily dispatch dinner at a neighbouring house, ride ten miles to take the service at the other place. The native work occupies by far the greatest part of the Missionary's time. On the Station here we have some forty or fifty houses, and get a congregation on Sundays of about one hundred and fifty. Services are also held at fourteen other places, some of which are heathen kraals, and others the houses of men who have formerly lived on this Station, but have now land of their own or obtained on lease. In these latter we have the answer to those who say that when natives leave a Station they go back to their heathenism. Some of these men who, having land of their own, are free from all control, have service every Sabbath, and they and others meet in Class-meetings held at their own homes.

Meeting of the General Committee

ON WEDNESDAY, SEPTEMBER 12TH, 1877.

THE REV. DR. JOBSON, (TREASURER,) IN THE CHAIR.

PRESENT :—Mr. James S. Budgett, (Treasurer,) Rev. Dr. Punshon, J. Kilner, E. E. Jenkins, M. O. Osborn, (Secretaries,) W. Arthur, (Honorary Secretary,) Rev. J. Baker, J. Farrar, B. Gregory, J. W. Greeves, W. Gibson, J. Harvard, W. Hirst, A. M'Aulay, J. Mayer, F. P. Napier, Dr. Rigg, D. Sanderson, Dr. Smith, Dr. Williams, T. Woolmer, and J. Walton ; Messrs. J. Beauchamp, J. B. Ingle, H. H. Fowler, E. Healey, N. Learoyd, A. M'Arthur, W. W. Pocock, W. Sugden, T. Sercombe, and W. Webster. Also, Rev. T. W. S. Jones, C. Churchill, M. Godman, J. Richards, and Howard Sprague.

1. A specimen copy of a Translation, etc., of the Acts of the Apostles, into the Spanish Language, by the Rev. Dr. Rule, was laid on the table, and several members of the Committee bore testimony to the general excellence of the work.

2. The Rev. Howard Sprague was introduced to the Committee, and made touching reference to the suffering-entailed on our Church generally in New Brunswick, by the recent disastrous fire in St. John ; especially appealing for help on behalf of the Supernumerary Ministers and their families, who have lost all they had.

After much conversation and many inquiries, it was resolved to commit this matter to the generous consideration of the Finance Committee, for them to determine what grant should be made in this emergency.

3. The Rev. Matthew Godman was introduced to the Committee, and spoke at some length on his approaching departure to the Sierra Leone District, and requested the Committee to sustain his efforts to reach the native tribes of that section of the Mission field.

The Chairman affectionately addressed Mr. Godman ; and the Committee joined in fervent wishes for Mr. Godman's success.

4. The state of the Finances was entered into and evoked much earnest conversation. It was resolved that an appeal be made to our people for the funds needful to carry on existing agencies and extend them ; that this appeal be so made as to reach our Circuit organizations ; and that this subject be referred to the Finance Committee to be carried out with all promptitude.

5. The Deputy Treasurer announced that the sum of £671. 5s. 8d. has been received in answer to an appeal issued by the Secretaries on behalf of the Indian Famine Relief Fund for our own churches, schools, etc., now suffering in Southern India.

Resolved—(1.) That a telegram be sent to the Chairmen of the South Indian Districts authorizing them to draw on the Committee for such amounts as may from time to time be paid in for this purpose.

(2.) That a further and more urgent appeal be made to our people on behalf of this Fund.

6. The Rev. W. Gibson reported recent action taken in the reorganization of the Société Civile in Paris as Trustees of our Mission property in France.

A beautifully executed marble Bust of the late Rev. George Morley was presented to the Committee. Resolved, That our best thanks be presented to Mrs. Morley, of St. Aubins, Jersey, for this very suggestive and acceptable gift.

7. The death of Mr. Williamson Lamplough having been announced, it was resolved that a letter of sympathy be sent to Mrs. Lamplough.

Letters from the following Missionaries, &c., have been received from June 12th to September 12th, 1877 :—

- EUROPE.—J. C. Barratt, W. T. P. Tearle, O. Watkins, T. Woolmer (B).
Brown, J. W. Close, W. Cornforth, M. Gallienne, J. Humbert, T. W. S. Jones, W. H. Johnston, R. H. Moreton, G. R. Osborn, H. J. Piggott.
- CEYLON.—E. Martin, E. Bigg, J. O. Rhodes, J. Scott, R. Tebb, S. R. Wilkin.
- INDIA.—G. Baugh, R. Brown, J. Cooling, G. Fryar, F. Halliday, C. H. Hocken, T. Hodson, A. H. Male, R. Stephenson, G. W. Sawday, J. M. Thompson.
- CHINA.—J. W. Brewer, T. Bramfitt, J. Chalmers, H. Friend, D. Hill, F. J. Masters, A. W. Nightingale, G. Percy, J. Race, W. S. Tomlinson.
- SOUTH AFRICA.—A. Brigg, G. Blencowe, E. J. Barrett, G. Chapman, J. Calvert, H. M. Cameron, T. A. Chalker, S. Hardey, E. Harris, M. Godman, R. F. Hornabrooke, W. C. Holden, W. Impey, B. Impey, W. D. Jones, T. Kirkby, R. Lamplough, B. S. Leper, J. S. Morris, F. Mason, G. Parsonson, J. E. Parsonson, R. Ridgill, C. Roberts, J. Robinson, G. M. Slade, J. Start, S. H. Stott, James Scott,
- WEST AFRICA.—G. Adcock, S. W. Davis, J. Fieldhouse, A. E. Franklin, D. Huddleston, E. Jope, C. Knight, T. Laing, H. Lamb, J. May, J. C. May, T. R. Picot, J. A. Solomon, D. W. Thorpe, A. S. Woode.
- WEST INDIES.—A. H. Aguilar, A. Bourne, B. Bransom, H. Bleby, M. B. Bird, J. C. Brewer, T. M. Chambers, W. Cleaver, F. S. Chesters, J. Crawshaw, R. Fletcher, J. Greathead, J. B. Gedye, T. M. Geddes, E. R. Gibbens, H. Hurd, R. Handsbury, J. R. Hargreaves, J. Jeffery, W. Jackson, J. S. Kelshall, S. L. Lindo, F. Moon, W. Merriman, S. Moodie, W. C. Murray, J. R. Newall, J. N. Podd, T. C. Prosser, J. S. Prior, W. Parker, G. Sargeant, J. Sansom, G. Sykes, W. W. Thackray, — Vanderhorst, W. Westlake, O. Welch.
- AUSTRALASIA.—B. Chapman, J. F. Horsley, S. Knight, J. C. Symons.
- CANADA.—J. Cassidy, G. H. Davis, W. H. Evans, H. Daniel, W. M'Carty, H. Pickard, E. B. Smith.

Departures.

MISSES Stiff and Horsfall, per steamship "Don," on the 2nd of July, for the West Indies.

The Rev. J. W. Martin, per ship "Pekina," on the 11th of July, and the Rev. W. Watts, per ship "South Australia," on the 30th of July, for Adelaide, South Australia.

The Rev. J. Greathead and Mrs. Greathead, and family, the Rev. J. Allan Campbell, and the Rev. G. H. Jones, per steamship "Don," on the 17th of September, for Demerara.

The Rev. W. C. Kendall, G. J. Trimmer, H. Gulliford, and Brignal Peel, with Miss Barnes, per steamship "Duke of Argyle," on the 21st, of September, for India and Ceylon.

The Rev. Gervase Smith, D.D., per ship "Hankow," on the 22nd of September, on a Deputation to the General Conference of the Australasian Wesleyan-Methodist Church.

Deaths.

ON the 11th of July, at St. Leonard's-on-Sea, Williamson Lamplough, Esq., of Blackheath, aged seventy-four.

The Rev. John Corlett, Wesleyan Missionary, at Knutsford, St. Ann, Jamaica, on the 6th of August, 1877, in the fifty-third year of his Ministry.

FINANCIAL STATEMENT.

THE following are the amounts which have been received to September 15th, from the Home Districts, on account of 1877:—

FIRST LONDON DISTRICT.		Hertford, &c.		Hampstead	
City-Road		Cambridge		Baywater	8 17 9
St. John's-Square..		Chelmsford, &c.		Bassett Park	85 0 0
German Society ..	10 0 0	Southend, &c.		Kensington	10 0 0
Jewin-Street		Colchester		Chelsea	17 6 9
Hackney-Road	17 18 0	Manningtree		Cholsey	13 7 6
New-North-Road ..	10 2 6	Ipswich		Battersea	9 16 3
Islington	20 7 11	St. Alban's		Westminster	8 8 2
Dalston		Watford		Fimlico	21 13 10
Highbury	14 5 8	Uxbridge, &c.		Deptford	18 5 6
Caledonian-Road ..	17 16 9	SECOND LONDON DISTRICT.		Blackheath	5 5 0
Mildmay-Park		Great Queen-Street	25 3 8	Greenwich	
Green Lanes	22 4 5	King's-Cross	21 13 0	Bromley	6 16 6
Stoke-Newington ..	14 5 0	Prince of Wales's Rd.	14 0 0	Lewisham	5 2 9
Tottenham	28 9 5	Harrow		Chislehurst	
Edmonton		Southwark	29 7 6	Woolwich	
Enfield	10 0 0	Peckham	25 0 0	Shooter's Hill	
Waltham-Abbey ..		Albion-Street		Plumstead Common	10 0 6
Enfield Highway ..		Grove	1 13 6	Hammersmith	11 17 8
Hackney	20 6 2	Southwark Park ..		Baling & Acton	250 0 0
Clapton	28 11 11	Silver-Street	4 8 5	Wandsworth	1 15 4
Cassland-Road	12 8 0	New Cross	8 0 0	Croydon	20 8 6
Wanstead		Old Kent-Road	6 17 0	South Norwood ..	50 12 6
Homerton		Lambeth	23 2 5	Red Hill	
Leyton	4 14 2	Do. Juvenile Assoc.	52 19 7	Kingston	
Walthamstow		Lambeth Ladies ..	19 16 2	Chertsey, &c.	27 10 0
Woodford	4 13 2	Waterloo-Road	8 7 1	Cobham	
Kentish-Town	17 0 6	Studley-Road	17 0 0	Windsor	11 14 3
Camden-Town		Clapham	18 1 6	Hastings	
Finchley		Vauxhall	11 8 9	Sevenoaks	
New Barnet	10 2 0	Brixton-Hill	44 17 10	Tringbridge-Wells..	5 0 0
High Barnet	2 16 6	Sydenham	25 0 0	Lewes	
Spitalfields	12 10 0	Upper Norwood ..	10 0 0	Eastbourne	
Globe-Road	13 11 2	Lower Norwood ..	2 8 9	Brighton	
Bethnal Green	7 13 7	Anerley and Fenge ..	7 15 8	Worthing	
Mill End Road	2 2 0	Thurlow Park	4 10 0	Guildford	
St. George's	9 5 6	Mostyn-Road	27 11 10	Alton	
Poplar	25 0 0	Walworth	24 8 1	Petersfield	
Limehouse	9 0 0	Barry-Road	7 10 7	BEDFORD & NORTHAMPTON	
Seamen's Chapel ..	6 16 9	Richmond		Bedford, St. Paul's	45 0 0
Bow, &c.		Hinde-Street	19 1 8	Amphill	
Canning Town	15 0 0	Stanhope-Street ..	10 1 1	Leighton-Bussard ..	
Highgate	10 0 0	Sutherland Gardens	8 11 4	Luton	
Hertsey Road	10 4 1	St. John's Wood ..	28 5 4	Hitchin	
Wood Green	9 8 9	Milton-Street		Dunstable	
Finbury Park	20 15 2	Wentwood Park ..	8 13 8	Aylesbury	6 0 0
Stratford	20 0 0	Kilburn	10 1 5	St. Neots	
Barking, &c.	1 0 0	Willenden Juncs. ..	10 0 0	Biggleswade	

St. Ives, &c.	28 10 0
Northampton	
Towcester	
Deventry	
Engby	
Newport-Pagnell ..	
Higham-Ferrers ..	
Wallingborough ..	
Kettering	
Market-Harborough	
Chatteris	
Gundle	

KENT DISTRICT.

Canterbury	
Whitstable	
Faversham	
Rochester	
Gravesend	
Sheerness	
Margate	
Pever	
Folkestone	
Deal	
Rye	
Tenterden	
Ashford	
Staplecross	
Sandhurst	
Tioehurst	
Maldstone	
Sittingbourne	

NORWICH & LYNN DISTRICT.

Norwich	30 0 0
Bungay	
North Walsham ..	
Yarmouth	20 0 0
Lowestoft	
Framlingham, &c.	
Diss	
Attleborough, &c.	
Bury St. Edmund's	
Holt	
Lynn	8 8 0
Swaffham	
Downham	
Walsingham	
Wisbeach	
Thetford	
Methwold	
Mildenhall	
Ely	

OXFORD DISTRICT.

Oxford	
High-Wycombe	
Witney	14 18 6
Banbury	
Kineton	
Newbury	
Reading	5 15 0
Hungerford	
Watlington	
Thame	
Brackley	
Buckingham	
Chipping-Norton ..	
Swinson	
Wantage	
Abingdon	

PORTSMOUTH DISTRICT.

Green Bow	5 5 8
Wesley	
Goosport	
Farham	
Salisbury	
Poole	
Bournemouth	4 4 0
Swanage	
Wimborne	

Christchurch	
Newport	
Ryde	
Southampton, &c.	
Winchester	
Andover	
Chichester	

GHANNEL ISLANDS DISTRICT.

Guernsey (English) ..	93 12 0
Guernsey (French) ..	115 0 0
Alderney (English) ..	
Alderney (French) ..	
Jersey (English) ..	29 19 0
Jersey (French) ..	845 19 11

DEVONPORT DISTRICT.

Devonport	28 18 8
Plymouth, Ebenezer ..	48 4 5
Ditto, King St.	
Launceston	19 8 10
North Hill	
Holworthy	
Kilhampton	
Liskeard	37 17 8
Ollington	28 2 0
Tavistock	6 1 2
Gunnislake	15 12 10
Camelford	
Kingsbridge	

CORNWALL DISTRICT.

Bedrath	61 5 10
Camborne	81 16 6
Falmouth	28 10 2
Truro	50 0 0
Newlyn East	15 4 7
Gwenap	
St. Agnes	15 0 4
St. Austell	44 14 8
St. Mawes	10 0 0
Bodmin	48 16 10
St. Columb	38 0 0
Penzance	112 19 0
St. Just	48 13 1
St. Ives	25 0 0
Selly Islands	
Helston	50 0 0
Hayle	26 0 0
Marazion	17 12 1

EXETER DISTRICT.

Exeter	
Tiverton	
Taunton, &c.	95 0 0
Bridgewater	
South-Petherton ..	
Bodleigh-Salterton	
Axminster	
Bridport	
Barnstaple	
Ilfracombe	
South-Molton	
Bideford	
Dunster	
Williton	
Okehampton	
Torquay	
Teignmouth	
Newton Abbot	

BRISTOL DISTRICT.

Anniversary	147 9 5
Bristol, King St.	312 10 11
Ditto, Langton St. ..	
Ditto, Clifton	198 15 7
Kingwood	
Benwell	
Weston-super-Mare ..	12 0 0
Stroud	19 1 6
Dursley	
Stonhouse, &c.	

Thornbury	
Winterbourne	
Gloucester	
Tewkesbury	
Cheltenham	45 1 2
Newport (Mon.) ..	7 0 0
Elisa	
Cardif, Wexley	30 0 0
Do., Loudoun Sq.	
Bridgend	
Momnouth	
Ross and Goleford ..	
Chapstow	
Abergavenny	
Pontypool	
Ledbury	
Hereford	

BATH DISTRICT.

Bath	41 6 6
Bradford-on-Avon ..	85 7 0
Midsomer-Norton ..	12 8 10
Wren	
Warminster	
Melksham	
Devizes	5 2 6
Shpton-Mallet	
Cosho-Carey, &c.	
Sherborne	
Yeovil	
Weymouth	9 0 0
Fordland	
Dorchester	
Shaftesbury	

SWANSEA DISTRICT.

Swansea	20 0 0
Gower	
Neath	
Marthyr-Tydril ..	
Yrnamwr	
Brecon	
Carmarthen	5 13 8
Llanelli	
Haverford-West ..	
Fembrake	
Tomby	
Goginan, &c.	
Aberystwith	

SOUTH WALES DISTRICT.

Marthyr-Tydril ..	
Aberdare	
Ebbw-Vale, &c.	
Cardiff	
Cowbridge	
Brecon	
Llanidlo	
Carmarthen	
Swansea	
Lampeter, &c.	
St. David's	
Aberystwyth	
Machynlleth	
Llanidloes	

NORTH WALES DISTRICT.

Bathin, &c.	
Llanas, &c.	
Llangollen	
Llanwrst	
Aberystwyth	
Liverpool, Welsh ..	
Holywell	
Mold	
Beaconsfield	
Amulsh	
Carmarvon	
Bangor	
Fwllfa	
Barmouth	

Dolgelly
 Llanfyllin
 Llanfair

BIRMINGHAM DISTRICT.

Dist. Anniversary
 and Breakfast .. 73 0 2
 Cherry Street .. 82 2 8
 Belmont Row .. 11 15 4
 New Town Row .. 149 2 8
 Islington .. 30 8 8
 Smethwick .. 17 10 8
 Birm., Wesley .. 21 6 2
 West-Bromwich ..
 Wednes. Springhead ..
 Ditto, Wesley .. 5 0 0
 Walsall, Wesley ..
 Ditto, Centenary .. 80 0 0
 Wolverhampton .. 29 10 0
 Bilston .. 1 1 8
 Dudley ..
 Tipton .. 22 0 0
 Oldbury .. 20 0 0
 Stourbridge .. 15 0 0
 Stourport .. 7 14 0
 Worcester .. 5 0 0
 Malvern ..
 Bromsgrove ..
 Evesham ..
 Redditch ..
 Coventry ..
 Leamington .. 26 16 6
 Stratford-Avon ..
 Hineley ..
 Shrewsbury .. 12 16 10
 Madeley ..
 Dawley .. 6 10 0
 Wallington .. 40 0 0
 Ketley Bank .. 9 10 0
 Ludlow ..
 Kington ..
 Bromyard ..

MAGLEFIELD DISTRICT.

Macclesfield .. 20 0 0
 Alderley Edge, &c. ..
 Buxton ..
 Whaley Bridge ..
 Congleton .. 18 0 0
 Sandbach ..
 Nantwich ..
 Crewe ..
 Northwich ..
 Burslem ..
 Tunstall ..
 Stafford ..
 Leek .. 52 18 10
 Wotton, &c. ..
 Uttoxeter ..
 Chesdale ..
 Market-Drayton ..

LIVERPOOL DISTRICT.

Anniversary .. 217 5 5
 Brunswick .. 186 11 10
 Cranmer .. 54 15 6
 Grove Street .. 67 2 8
 Wesley .. 92 7 2
 Waterloo ..
 Birkenhead .. 98 8 0
 Seacombe ..
 Chester .. 105 0 0
 Tarporley .. 15 8 18
 Mold and Buckley .. 6 4 0
 Carnarvon, &c.
 Llandudno ..
 Rhyl ..
 Holyhead ..
 Wrexham ..
 Grsestry .. 8 8 10
 Whitechurch .. 20 0 0

Warrington 45 0 0
 Runcorn .. 27 0 0
 Frodsham 28 15 1
 Widnes
 St. Helen's, &c. ... 20 0 0
 Southport
 Ormskirk
 Wigan
 Preston, Lune St. .. 15 0 0
 Ditto, Wesley ..
 Chorley 11 18 9
 Blackpool
 Garstang
 Lancaster .. 25 0 0
 Newtown 1 1 0
 Welshpool ..

MANCHESTER DISTRICT.

Anniversary 111 10 0
 Oldham Street .. 126 0 4
 Irwell Street .. 82 8 9
 Grosvenor Street .. 111 8 9
 St. Bridgewater St. 18 12 6
 City Road 9 17 11
 Oxford Road 77 2 0
 Radnor Street 66 14 2
 Gravel Lane 82 8 7
 Cheetham Hill .. 172 5 8
 Manchester, Welsh ..
 Altrincham 12 0 0
 Stockport, Tiviot D. 259 2 1
 Stockport, Hill Gate ..
 New Mills
 Glossop
 Ashton-under-Lyne ..
 Hyde
 Oldham, Wesley ..
 Do., Manchester St. 50 0 0
 Saddleworth ..

BOLTON DISTRICT.

Bolton, Bridge St. 127 18 11
 Bolton, Wesley ..
 Bolton, Farnworth .. 26 0 0
 Bolton, Park St. .. 94 8 10
 Rochdale, Union St. ..
 Ditto, Wesley ..
 Haywood
 Burnley 110 8 10
 Padiham
 Bury 45 9 8
 Blackburn
 Haalngden
 Ascrington
 Raep
 Rawtensall
 Colne
 Barrowford, &c. ..
 Clitheroe
 Leigh 10 0 0

HALIFAX AND BRADFORD.

Halifax, So. Parade 84 14 7
 Ditto, Wesley ..
 Huddersfield, Queen St. 55 0 0
 Do., Buxton Road .. 28 9 1
 Holmfirth 85 0 0
 Sowerby Bridge .. 28 10 0
 Todmorden
 Hebden Bridge ..
 Denby Dale
 Kirkgate 15 0 0
 Low Moor
 Manningham
 Eastbrook 54 14 6
 Green Hill
 Great Horton
 Keighley
 Haworth, &c. 109 0 0
 Charlestown
 Cullingworth ..

Shipley
 Skipton
 Addingham
 Grassington
 Settle

LEEDS DISTRICT.

District
 Brunswick 89 1 7
 Oxford Place 64 13 10
 Headingley
 St. Peter's
 Wesley 20 0 0
 Bramley
 Armley
 Wakefield 70 15 8
 Birstal
 Morley
 Dewsbury
 Ossett & Horbury .. 23 15 0
 Knaresborough .. 10 0 0
 Harrogate
 Otley 67 0 0
 Fatsley Bridge .. 22 0 0
 Pontefract
 Castleford
 Cleckheaton
 Yeadon
 Woodhouse-Grove ..

SHEFFIELD DISTRICT.

Dist. Anniversary .. 188 8 10
 Sheffield, Carver St. 140 0 0
 Ditto, Norfolk St. 21 5 2
 Ditto, Beneser .. 80 0 0
 Ditto, Brunswick .. 52 8 8
 Ditto, Thorncliffe ..
 Chakstarfield 20 18 2
 Bakewell
 Bradwell
 Rotherham 175 0 0
 Wath 8 8 5
 Doncaster 11 14 0
 Barnsley
 Retford
 Worksop

NOTTINGHAM AND DERBY.

Nottingham, South 78 8 4
 Nottingham, North 93 1 0
 Ilkestone
 Mansfield
 Newark 100 0 0
 Bingham
 Leicester, Humber-
 stone-Road 88 0 8
 Ditto, Bishop-St. .. 48 0 0
 Malton-Mowbray .. 16 0 0
 Oakham
 Stamford
 Grantham
 Peterborough
 Loughborough
 Castle-Dunington ..
 Derby, King-St. .. 29 6 10
 Ditto, Green Hill .. 29 11 4
 Ashbourne
 Belper 9 4 10
 Ripley
 Ashby-de-la-Zouch ..
 Burton-on-Trent .. 22 16 7
 Matlock-Bath ..

LINCOLN DISTRICT.

Lincoln 185 14 4
 Sleaford 40 0 0
 Market-Rasen 24 0 0
 Louth
 Horncastle
 Bardney
 Alford

Coningsby.....	
Spilsby	
Boston	121 14 11
Wainfleet	6 5 0
Spalding	14 19 0
Bourne	

HULL DISTRICT.

Hull, Waltham St.	191 0 0
Hull, George Yard	55 0 0
Hull, Thornton St.	3 0 0
Beverley.....	63 16 5
Driffield	165 6 6
Howden	80 0 0
Patrington	26 18 6
Hornsea	13 0 0
Grimsby	66 8 8
Caistor, &c.	87 1 8
Gainsborough	63 4 5
Epworth	
Snaithe	
Goole	
Brigg	9 5 6
Barton	180 4 0
Bridlington	154 0 0

YORK DISTRICT.

York, New-Street	585 10 0
Ditto, Juvenile	41 18 4
York, Wesley	855 6 10
Ditto, Juvenile	29 14 5
Tadcaster	200 0 0
Pocklington	178 0 0
Malton	201 14 6
Easingwold	288 0 0
Helmsley	67 10 0
Scarborough	183 18 7
Sherburn	164 5 4
Fley	
Pickering	78 0 0
Kirby Moorside	57 0 0
Thirsk	145 0 0
Northallerton	80 0 0
Ripon	189 18 5
Selby	281 0 0

WHITBY AND DARLINGTON.

Whitby	110 0 0
Danby	15 2 4
Stokesley	20 0 0
Guisborough, &c.	
Lothorough, &c.	83 2 5
Darlington	
Stockton	47 8 8
Middlesborough	17 16 0
Hartlepool	28 5 0
Barnard-Castle	
Spenny Moor	10 7 1
Bishop Auckland	28 0 0
Middleham	
Hawes, &c.	
Richmond	
Beeth	9 3 6
Bedale	15 0 0

NEWCASTLE DISTRICT.

Newcastle, East	71 18 4
Ditto, West	
Gateshead, High	
West Street	
North Shields	23 18 8
South Shields	
Elyth	
Morpeth	
Sunderland	
Ditto, Fawcett St.	9 4 6
Ditto, Whitburn St.	
Houghton-le-Spring	16 12 4
Durham	25 0 0
Chester-le-Street	
Thornley	2 9 9
Wolsingham	5 5 0
Hexham	
Snotley-Bridge	7 5 0
Alston	
Allendale-Town	
Alnwick	
Berwick	

CARLISLE DISTRICT.

Carlisle	
----------------	--

Brampton	
Whitehaven	
Workington	17 16 0
Cockermouth, &c.	10 0 4
Appleby	
Penrith	21 15 9
Kirkoswald	
Wigton, &c.	2 6 0
Kendal	
Sedburgh	
Ulverston	6 2 3
Barrow-in-Furness	
Dumfries	

ISLE OF MAN DISTRICT.

Douglas	
Castletown	
Ramsay	
Peel	14 18 5

EDINBURGH AND ABERDEEN.

Edinburgh	
Dalkeith	
Leith	
Dunbar, &c.	1 0 7
Greenock	
Glasgow	
Glasgow, John St.	
Ditto, St. Thomas	
Ditto, Cathcart-Bd.	
Ditto, Claremont-St.	
Dumharton	
Airdrie	
Stirling, &c.	
Ayr	
Aberdeen	
Inverurie	
Dundee, Wellington	
Do. Victoria Road	
Perth	
Montrose	
Banff	
Inverness	1 0 0
ZETLAND ISLES	

GENERAL MISSION FUND.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society received by the General Treasurers, since the last announcement.

FIRST LONDON DISTRICT.

Highgate	10 0 0
Limehouse	9 0 0
Seamen's Chapel	1 11 9
Canning Town	5 0 0
Tottenham	4 0 4
	29 12 1

SECOND LONDON DISTRICT.

Hinde Street	18 0 0
Chertsey, &c.	10 0 0
Thurlow Park	4 10 0
Croydon	20 0 0
Vauxhall	4 10 1
King's Cross	6 5 11
Grove	1 13 6
Lambeth	16 0 0
Walworth	12 7 6
Wandsworth	1 15 4
Silchester Road	7 10 0
	102 12 4

LIVERPOOL DISTRICT.

Liverpool	
Brunswick	70 0 0
Do., Wesley	9 5 9
Preston, Lune St.	15 0 0
	94 5 9

WHITBY AND DARLINGTON DISTRICT.

Whitby	10 0 0
Darlington	37 4 8
Spennymoor	10 7 1
	57 11 4

MANCHESTER DISTRICT.

Cheetham Hill	56 14 4
Oldham, Manchester St.	50 0 0
Altrincham	12 0 0
	118 14 4

LEEDS DISTRICT.

Leeds, Wesley	20 0 0
Do., Oxford Place	28 7 9
Dewsbury	16 16 0
Knarsboro'	25 0 0
	90 2 9

CARLISLE DISTRICT.

Workingham	17 16 0
Cockermouth	10 0 4
Ulverston	6 2 3
Wigton	2 6 0
	86 4 7

LINCOLN DISTRICT.

Boston	121 14 11
Sleaford	40 0 0
Market Rasen	34 0 0
Spalding	14 19 0
	210 18 11

Contributions.

BATH DISTRICT.			DEVONPORT DISTRICT.			YORK DISTRICT.		
Rath	6	10 0	Plymouth, Eben.	7	17 8	York, Wealey ..	36	0 0
Devizes	5	2 6	Callington	5	0 0	Helmsley	21	10 0
Weymouth	9	0 0			12 17 8	Scarborough ..	87	19 1
	20	12 6				Northallerton..	10	6 0
						Ripon	33	16 8
<hr/>			<hr/>			<hr/>		
OXFORD DISTRICT.			BEDFORD AND NORTHAMPTON DISTRICT.					
Witney	14	13 6	Aylesbury	6	0 0		188	5 9
Reading	5	15 0						
	20	8 6						
<hr/>			<hr/>			<hr/>		
			ISLE OF MAN DISTRICT.			BRISTOL DISTRICT.		
			Peel	14	18 5	Bristol, King St.	26	19 9

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission House on or before the 12th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

E. T. E.	800	0 0
Donation on Annuity	200	0 0
Sir Francis Lycett, Annual, (£52 10s. 0d., for China)	157	10 0
Mr. F. Reid, <i>Kimberley, Diamond Fields, South Africa</i> , (donation), by Rev. W. Elton	130	0 0
Isaac Holden, Esq., <i>Oakworth, Yorkshire</i> , (annual)	100	0 0
Legacy of Mrs. Anne Bradley, of <i>Heather, Leicestershire</i> ; Messrs. Joseph Marsh and John Knapps, Executors, £50., less duty	45	0 0
Lady Denison, for the Mysore Mission, (860 rupees)	32	5 0
Lambeth Juvenile Association	16	0 0
Preston, Lune Street Juvenile Society	15	0 0
Legacy of Samuel Barsby, Esq., late of <i>Hungerton, Leicester</i> , by G. Stevenson, Esq.	19	19 0
Walworth Juvenile Association	12	7 6
Messrs. Spicer Brothers, (Annual)	10	10 0
George W. Morrison, Esq., Solicitor, in memory of his late father, the Rev. George T. Morrison	10	10 0
A Thank Offering from <i>Scarborough</i> , for the Training Institution for Native Ministers in India, per Rev. W. Burgess	10	0 0
E. A.	10	0 0
Tithe money, from an old friend	10	0 0
Collection at City Road Chapel	7	16 8
Canning Town Juvenile Association	5	0 0
Legacy of Mr. Joseph Gaisford, of <i>Seend, Wiltshire</i> , Mr. E. Pocock and Mr. W. H. Pocock, Executors	5	0 0
Captain Locke, (£2 10s. for China)	5	0 0
Tottenham Juvenile Association	4	0 4
The Hon. Judge Marshall, <i>Halifax, Nova Scotia</i> , for India or Japan ..	4	0 0
Mr. B. Carrington, <i>Fisherton Salisbury</i> , for France	3	0 0
Seamen's Chapel Juvenile Association	1	11 9
Edward Small, Esq., <i>Barton</i> , for the Hankow Mission Boat	1	1 0
Alfred Gibson, Esq., <i>Barton</i> , for ditto,	1	1 0
Mr. R. Kendall <i>Leathley</i> , a thank offering for Divine interposition in the time of danger	1	1 0
Mr. B. Meddins, <i>Newtown</i>	1	1 0
Mrs. Sayce, <i>Redland, Bristol</i> , in remembrance of kindness shown to her beloved son, by the Rev. W. West, at Cape Coast Castle	1	0 0

Total Receipts of Contributions and Remittances announced on the Notices this month amount to £1,976. 17s. 0d.

LONDON: PRINTED BY WILLIAM NICHOLS, 46, HOLTEN SQUARE.

WESLEYAN MISSIONARY NOTICES



REV. SAMUEL UMTIKULU,
KING WILLIAM'S TOWN, SOUTH AFRICA.

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SPECIAL NOTICE.

All Letters and Communications on the business of the Society are to be addressed to the General Secretaries, Wesleyan Mission-House, Bishopsgate Street Within, E.C. All Drafts, Cheques, and Post-Office Orders remitted to the Mission-House are to be CROSSED, and made payable to the Rev. W. M. Punshon, LL.D., the Deputy Treasurer. Post-Office Orders should be on the Chief Office, London.

° ° It is requested that all Cheques, Post-Office Orders, &c., be crossed to the CITY BANK.

Wesleyan Missionary Notices.

NOVEMBER, 1877.

DURING the past month every other part of our foreign field has receded from public view in the presence of the enormous calamity which has befallen Southern India. Those who have studied the history of former visitations of drought in that country will not look upon the present famine as an unmixed evil. We cannot, of course, set over against the terrific mortality of the infected districts, and the living death of millions of destitute families, any balancing compensation. But, not to mention the advantages which will come to the people from the study of Indian famines to which the Government is now compelled to betake itself, the Hindus and the Mohammedans of the Empire will find in the munificent help which their sufferings have evoked, a ground of confidence in the English people, and of loyalty to the British throne, which no military considerations could inspire. Armies have done much for us in India: but love will do more. The people have always feared us: they are now beginning to trust us. This is our defence against possible complications in the North-West. Missionary Societies in India have now an opportunity of propagating the faith which can scarcely be overrated. May the Divine wisdom help them to use it with prudence! One hundred and twenty thousand children have been cast upon the charities of the public. The Government is doing its best to meet this new and singular charge upon its cares: but it cannot bear the burden alone; and the European communities in India are organizing institutions for the shelter of friendless orphans. Our brethren in Madras and Bangalore are undertaking their share in this work. There will be two orphanages in each District, to accommodate, in all, four hundred children. We believe that the wisdom and zeal of the Indian Missionaries will make these institutions a hiding-place from idolatry and vice, as well as a refuge from want. We commend this new and responsible enterprise to the prayerful support of our friends.

Our Famine Fund contributions amount to £8,931.

SAMUEL UMTIMKULU

Is a Native of Southern Africa, who, after due training, entered the ranks of our Native Ministry in the year 1871. His past fidelity and zeal inspire the hope of great usefulness in the future. The fervent wish of these, our Native helpers, is—"Brethren, pray for us."

EUROPE.

Mr. W. T. Brown, writes from Villa Carlos, Mahon, Minorca, September 15th, 1877: A Christian brother sends me the following.—On September 5th I left Palma for Minorca. At night I presented myself to the Senor Alcalde, and after I had showed to him my documents, he told me that he had no objection to my sales. On the following day I went to the market place, and at the end of a quarter of an hour a little boy bought of me a Gospel. Four Priests presented themselves and insulted me. As the people in the said town are so fanatical, all went against me. One of the Priests said in a loud voice that all who should buy such books were condemned. The boy who had bought the Gospel burnt it, and the Priests retired. Some boys and men bought of me some books; but two Priests came and by their orders they burnt them in front of me. A Priest with soft words tried to persuade me to leave the table and go to another town, saying to me, "In Manacor, the Protestants go out to the sound of stones." I said to him that however much I might suffer, much more suffered our

beloved Saviour; and told him that the eleventh verse of the fifth chapter of the Gospel according to St. Matthew comforted and animated me. He replied, "If such are your desires, you may march." A man bought a Bible at 10 reales (2s. 1d.) and burnt it in the same place. The two Priests wished to buy a copy of "Andrés Dunn." I asked them 4 reales (10d.) and they paid the amount, destroying the book immediately. There came to the market place many Beatas and boys, and their insults reached such an extreme that if two of the civil guard had not come to my defence, I know not how I should have gone out of that labyrinth. I retired to the inn, and the following day, not being willing to leave for another town, I went out into the market place, and various stones reached me, but none of them wounded me. The Senor Alcalde called me at the end of half-an-hour that I had been in the market place, and said to me, "You saw what passed yesterday, and can almost comprehend what will happen to-day; therefore, I cannot permit you to continue your sales."

CEYLON.

SINGHALESE DISTRICT.—Extract of a Letter from the Rev. J. W. Philips, Native Minister, Colombo, July 14th, 1877.—PERMIT me kindly to draw your attention to a subject of importance in connection with our work in Colombo. Many of the respectable Jaffna people who are

settled down in Colombo as well as other Chetty people desire to have their daughters properly educated. Many of them though heathens would place their children under our care if we only had a suitable Boarding School to receive them. The people are so scattered through-

out the city and its suburbs, as well as in Kandy, and other coffee districts, that they desire to place their daughters in some good Central Boarding Institution, where English and Tamil are taught systematically. We have only one good girls' school (day school) in Jampettah, which even to many of those living in Colombo is at such a distance that they cannot manage to send their children without incurring the expense of carriage hire which in Colombo is almost ruinous.

Again, many of the Christian Tamils desire to have their daughters trained in the Christian religion; but to have a religious training there is no Boarding Institution in the whole of Colombo suited to the needs of the Tamils. There is another difficulty to which I would request your special attention, and which renders the existence of a boarding school altogether necessary. Many children who received instruction in our day schools have been withdrawn as soon as they "came of age," before going through the higher standards of the school. The parents are unwilling to send their grown up daughters to school through crowded streets often filled with drunkards and men of profligate character. The children are in this manner debarred from completing their education. This difficulty, however, may easily be removed, and the children enabled to remain longer to finish their education, by opening such an Institution as the one I propose. It may be said, however, that a boarding school in connection with the Singhalese work is to be opened at Colpetty, and the Tamils may therefore avail themselves of it. But as I know the

failing of the Tamils in this matter I must say that although that Institution, when opened, may prove beneficial to the Singhalese, it cannot be so to the Tamils, as they may not send their children to that Institution for the following reasons:—1. The peculiarities of the Tamil people will not allow them to mingle freely with the Singhalese. 2. The habits and manners of the Hindus are much at variance with those of the Singhalese, and the unconverted Hindus find it impossible to make up their minds to allowing their children to associate with them. 3. The Hindus require that their children should receive education in English and Tamil, and not in English and Singhalese as it is contemplated in the Colpetty Boarding School to be. Although to a Christian these reasons may appear absurd, yet it is not so with the unconverted heathen, and as our aim is the conversion of the Hindus, it is highly necessary that we should make due allowance for their weakness, and endeavour to win them over to Christianity by prudent measures. I have already about a dozen children whose parents are desirous of placing them under our care. It is not necessary to entail any expense at present in the matter of housing the children; the house which I am occupying at present being large enough to accommodate a dozen children. But the rooms require furnishing. With regard to cost of boarding, I should state that Colombo being a dearer place than Jaffna it is necessary to charge a higher rate for boarding. The average cost for, say, twelve children in food per month at 15s. per head: £9; ditto, by washing clothes, 10s.; oil for lamps, 4s.;

cook, (moiety of salary,) 8s.; Coolie, supplying water for bathing, &c., £1.; sundry expenses, say 5s.—Total: £11. 7s. Assuming, then, that the total expense for a dozen children per month amounts to £11. 7s., the cost of each child amounts to 18s. 11d. per month. Many of the parents are not in circumstances to pay so much. Supposing they should pay at the rate of 10s. for each child, that will amount to £6., leaving a balance of £5. 7s. to be met in other ways.

The above facts will, I trust, show our need at the present moment. You will be conferring a great boon upon the Tamils of Ceylon by kindly using your influence in soliciting aid in this matter from the Ladies' Committee as well as from other Christian benefactors in England who have the conversion of the heathens at heart.

I need not unnecessarily trouble you further with any remarks of my own, but simply close this letter by stating that my much esteemed Superintendent, who is in favour of the scheme, has kindly promised to address you on the subject.

I commend, in conclusion, the matter to your kind consideration, believing that your well-proved friendship for the Tamils will lead you to do anything you can for their real benefit.

TAMIL DISTRICT.—*Extract of a Letter from the Rev. J. G. Pearson, dated Trincomalee, Ceylon, August 27th, 1877.*—I SHOULD have written you earlier, but I have been so much engaged with our extension at Perenteru and was so anxious to get it finished that I delayed writing. The work is now finished. Two

days ago I put the finishing stroke to the building and it now is prepared for a couple of centuries of Missionary occupation, and, I hope, many centuries of Missionary influence.

The building is eighty-four feet by thirty-one and a half feet. It contains four spacious rooms for Native Ministers, and two large verandahs, (back and front,) and one small verandah. The girls' school is twenty-four feet by thirty-one and a half feet, and has a half wall on three sides, the full wall of the house end taking up the fourth. The work has cost me much anxiety. Every day, several times, I have gone to and fro, and I can safely say that I know every brick and timber in the establishment.

Our premises are quite an ornament to Perenteru, and we are hoping for great things from that centre. Boarding-school premises are in course of alteration, and almost all the material required is on the ground. We are beginning the girls' school at once so as to be sure of a grant next year; but not a penny was voted by the last District Meeting for the boarding-school expense; and you who are at home in all matters relating to Trincomalee, know that with our schemes already on hand we are at our wits' end to raise money. All our schools have been examined, and every school has done much better than last year according to the Report of the Inspectors. Many of the standards have passed one hundred per cent., and one whole school came as nearly as possible to that per-centage, only one boy having failed in one subject. Cholera has been troubling us very much, and we have had very small attendances

lately, even at the English school. This very morning a woman died in the next house to our compound, and all the natives seem to be very much afraid that it will yet do much damage. I tried to improve the event of this fearful visitation by preaching a special sermon, and some good was done, but the people are fearfully hard and unmoved. Respecting Anaradhapura I am hopeful and fearful. The place is wretchedly poor and ill supplied with water and house room. Everything is frightfully dear. The charges at the Rest House are far more than at a first class London hotel. The prices of building materials, bricks, tiles, &c., are simply prohibitory. I baptized two adults on my last visit, a Roman Catholic and a heathen. Unless a special grant be made, it is quite impossible for Trincomalee to undertake to build a school even. Many things are five hundred per cent. dearer than at Trincomalee.

You know that Kanthala's tank, twenty-five miles from Trincomalee, on the Kandy road, has been finished some time. A company is

about to purchase the surrounding twenty-five thousand acres of land, and cultivate it by means of immigrant Coolie labour. Under these circumstances, Brother Rigg and I thought it wise to secure a site for a school, &c. But on applying to Government I was told, that no lot under one hundred acres in extent was to be sold. A week or two ago, some lots of land were offered for sale by Government, and on one of them the Rest House stood. I immediately bought that lot and got the whole for three hundred rupees. It is worth, to us, one thousand rupees, being all sawn timber and really good work. Thus we have at once a building of our own, sixty-six feet by thirty-three feet, large enough for a Catechist's house, mixed school and preaching room: the central hall being both large and convenient. We are devoutly thankful to God for this providential opening. I am off to-morrow to commence the school, having already visited it and consecrated it by a Tamil sermon and prayer. Pray for us that God's richest blessing may rest on us!

INDIA.

CALCUTTA DISTRICT.—*Extract of a Letter from the Rev. J. R. Broadhead, dated Bengal, August 21st, 1877.*—SINCE I wrote to you last I have been able to rent a good roomy house, and find it more comfortable than the one room in the hotel. During the absence of our Chairman and Brother Male being at Bangalore, I was called down to supply the Sudder Street pulpit. Having thus a month's stay in Calcutta, I took the opportunity,

with Brother Whitney, of visiting various educational institutions belonging to other Missionary Societies. We saw much good work in progress, and learnt something of the methods employed.

Spending a day at Serampore, after visiting the Collego, church, and the graves of the three great Missionaries, Carey, Marshman, and Ward, we witnessed the ceremony of the *Juggernaut Car festival*. Our Catechists had gone on before

us, and had erected a small booth of bamboo, where they sold books, distributed tracts, and preached the Gospel to the passing crowds. This festival is not only a religious gathering, but a kind of fair. Jugglers were doing their clever tricks. Performing goats were helping the performing monkeys to complete their antics. Blind and halt, lepers and cripples, were soliciting alms with frenzied earnestness. Burly giants and feeble dwarfs were doing their best to catch the public eye and ear. Fakir and Priest lost no time or opportunity to impose on the credulity of the people. Many a shrine to a mud-made deity solicited the votive offerings of the devout passer by. Here a dancing girl, all a-glow with jewels and paint, was regaling a large crowd on the love songs of Khristna. There a group of Catechists were telling the people of the new song and the love of Jesus. The car is a rude ponderous building, on twenty-four wheels. We wait to watch the enthronement of the "Lord of all the earth." The Priests fetch him on a litter out of his temple; then tying ropes round his sacred neck, they haul him up profanely enough. While the women clasp their hands for prayer, the men gird up their waist-cloths for action. At a signal from the Priests, hundreds of willing hands seize the cable attached to the car, then with a shout of triumph and a tug of devotion they move the car and its freight of living priests and wooden deities. Holy enthusiasm now reaches its height. Money, flowers, fruit and other offerings, are hurled upon the clumsy vehicle; and in return, garlands of flowers, touched by the fingers of the god, are thrown down

upon the scrambling crowd below. Devotees rub the dust of the car's dirty timbers upon their foreheads, and touch the holy cables, actually doing homage to the twisted strands as if they were divine. The god is pleased. He deigns to ride about a mile. The triumphal tour of his majesty the Lord of the world, however, is ignominiously cut short by English magistrates, and the priests carry their hideous idol back again to their temple, leaving the dismantled car by the roadside.

Since my return from Calcutta, I have been on a preaching tour in connection with the Anglo-Indian Christian Union work. At Burrakur an iron smelting company have recently built furnaces and workshops. I preached to fourteen young Scotchmen engaged in the works. Leaving Burrakur about midnight, I reached Muddapur about six in the morning,—a small station where a few Europeans connected with the railway are located. After a good rest in the Dik-bungalow, I went to visit every house in the afternoon. We had Divine service in the waiting room at six o'clock. The station-master brought his harmonium, and kindly played for us. Though the trains rushing past now and then made a few parentheses necessary, our little gathering of seven people had a good time together.

From Muddapur I went to Newadi, a larger station, occupied also by Europeans in the railway service. Adopting the same method of house-to-house visitation, I afterwards preached to a congregation of twelve.

Every Sunday morning I hold service at Assensole, a railway settlement where three hundred Europeans reside. Here the Railway

Institute is at my disposal. On Sunday evening we have service in my sitting-room for the residents in Raneegunge. In the afternoon we have a Sunday School for the children. We also hold a children's meeting at Assensole on Fridays. Lately I have commenced a series of addresses in English to educated native gentlemen. So far they have been a great success. They are held in the Raneegunge native library and reading-room, and about thirty native gentlemen attend. They are doctors, lawyers, schoolmasters, and clerks. They do not allow all I say to pass unchallenged; but they listen very attentively, and sometimes ask rather puzzling questions. Their faith in

their old creeds has been shaken by English education. Destructive criticism has, in some cases, left their Hindu system a heap of ruins; but they cherish a deep regard for their social positions and customs. During the last month I have presided at the prize distribution of two schools in the neighbourhood. The local rajah sent his carriage and pair for me with the greatest courtesy and kindness. It is a matter of deep regret to me that there is not a single school belonging to any Mission within a radius of twenty miles! The Bible is not being taught by any agency to the hundreds of bright intelligent lads in the neighbouring schools!

SOUTH AFRICA.

NATAL DISTRICT.—*Extract of a Letter from the Rev. Owen Watkins, dated Pietermaritzburg, Natal, September 3rd, 1877.*—WE are greatly afflicted by Mr. Perks' death, and can only bow ourselves before God who "doeth all things well." Many prayers have been offered up in this land on behalf of Mrs. Perks and family.

Our work in this city and Circuit continues to increase and prosper. Our chapel here is so crowded that we must enlarge, if we would not turn away people from our doors. We have ten Class Meetings per week in the city, which are well attended. Many of our members are young men and women, who are full of promise. Some of the young men have begun to preach, some to the English and others to the natives, and I am not without

good hope that some of them will make earnest Ministers of the Lord Jesus in this country. Last week we opened a new chapel at Caversham, twenty-five miles from here; and although it is but a small place, we realized £60 on the opening day, and before the District Meeting we fully expect the chapel will be out of debt. Members of all Churches have united with us in building this house for God, and we gratefully acknowledge their generous help. At New Leeds, twelve miles from here in another direction, the friends have already promised nearly sufficient to build a chapel; and we are only waiting for the transfer of the land, which has been given, to begin operations.

The Chairman and myself feel that this District has not in the

past done enough in the way of Missionary contributions, and we are doing our utmost to correct this. With this object in view, I spent a week in the York Circuit, and was delighted with the real Methodist work being done there. After preaching Mission sermons on the Sunday at York, and attending the usual meeting on the Monday, I, in company with the Rev. James Langley and Theophilus Woolmer (B), travelled to Success, Reit Vlei, and Mooi River. In each place we explained the objects of the Missionary Society, and its claims upon the people of this colony. The people responded to our appeals, thanked us for establishing Missionary Meetings, and in some instances asked for boxes, that they may collect during the year. If this course is adopted in every Circuit, I am sure it will result in much spiritual good as well as increase in funds.

I have also, with the same object, visited the Zwartkop Mission Station, established by the Rev. Charles Roberts, who is still in charge. The "Zwartkop location" is a tract of country among the hills, reserved by Government for the sole use of the natives. The whole District swarms with Kaffirs. Our Missionary is the only white man living in the location, and our Mission is the only religious agency at work there. Mr. Roberts began this Mission six years ago, and amid much to discourage has bravely held on to his work. The Kaffirs are not easy to move, and those people in England who think they are a warm-hearted, impulsive race like the Negroes, are sadly mistaken. For four years he laboured without seeing a single convert; but the seed of the Kingdom was not lost,

for then a few were brought to God as first-fruits, and the good work continues slowly but surely to advance. Mr. Roberts and myself held the first Missionary Meeting ever held in the location, in a little log chapel, which he built himself. There were about fifty natives present, all nicely dressed, who were much interested in the statements made touching God's work in this and other lands. The collection was £5. 16s. 6d., which from these poor people is a more noble collection, I am sure, than was ever made in Exeter Hall, or even in Leeds itself. The next day I devoted to visiting the kraals, in company with Mr. Roberts, and was much impressed with the cleanly appearance of those kraals where one or two Christians were found, as compared with those kraals where they are all heathen. We paid a visit to the Chief, a huge heathen, whose robe of state and entire suit of clothes consisted of a red and black check table-cloth. During our visit he reclined upon the bare ground in the sun, and solemnly regaled himself with snuff, which he conveyed to his nostrils, not with thumb and finger, (as a dirty white man might do,) but with a very beautiful ivory or polished bone snuff-spoon. His brother, his headman, sat beside him. Through this headman we must address the Chief. We must not speak direct to him, he must not speak direct to us. So every speech had to be spoken three times,—twice in Kaffir for the Chief's benefit, and once in English for mine. I informed him that I visited the Mission by order of the great father, Mr. Mason, who could not come himself at present, and that I could not leave his country without paying my respects to-

him. I told him of the love the great fathers in England had for him and his people, and so had sent the Missionary (Mr. Roberts) to teach them how to be good and happy, and I requested that he would assist, in all possible ways, the Missionary's work among his people. He replied with much dignity, thanked me for the good words I had brought from the great fathers, said he was glad to have the Missionary among his people, and promised not to hinder his work. He further said he had heard of our Missionary Meeting, and of the good words spoken there; and then, from a cloth round his neck, where he kept his money, he took half-a-crown, and presented it towards the collection, saying he would give more, only money was so scarce. This is the first contribution this heathen Chief has ever given towards a Christian object, and evidently produced astonishment amongst those who stood around us. Surely this is a token for good. I wish we could send two or three Native Preachers into the location to preach all round the kraals. The fields are white unto harvest, but the labourers are few.

By this time Conference is over, and you will be about sending forth men to all parts of the world. I hope you have not forgotten Natal, and that we are to get two or three first-class men. Inferior men will not do in this country, and it is worse than useless to send them out. May I also say that I am convinced it would "pay" in every sense to keep young men at home in Circuits during their probation, so that they may gain some experience of the working of Methodism? Failing this, may I venture to suggest, with all respect to the Com-

mittee of Richmond College, that the students should be regularly instructed in the polity of Methodism, and that none be sent out who cannot pass a creditable examination in the same? I press this matter upon your consideration. In many cases, as soon as a young man arrives in South Africa, (and I suppose it is the same elsewhere,) he is sent to a lonely Station, and perhaps does not see the face of a brother for months, or even a whole year. He has to govern the Church, and in many cases establish it. How can he found a Methodist Church, if he does not know and understand its polity? Much evil has resulted from this in the past. Surely it is not too much to ask that Methodist Preachers shall be instructed in the "Principles and Polity of Wesleyan Methodism."

The Lord is setting before us an "open door" in the Transvaal, and through this door is the way to the very heart of Africa. I do hope that the Methodist people of England will not prevent us, by withholding the gold and silver, from "going up to possess" this good land. Speak for us, I pray you, upon the platforms of the old land we love so well, until the people cry, "Africa must be won for Christ," and you send us the welcome command, "Speak to the children of Israel, that they go forward."

I am very happy in my work here, and bless God for all the good that has been done among the white people; but after a year's labour and experience in this country, my heart still yearns towards the native races, and I am doing my utmost to advance God's cause amongst them. As soon as you are willing to send a suitable man to

take my place in this city, I am ready to devote myself altogether to the native work; and if you

ordered me to go farther in, among the tribes of the interior, my heart would be very glad.

WEST AFRICA.

GAMBIA DISTRICT.—*Extract of a Letter from the Rev. J. D. Terry, dated Cape St. Mary, River Gambia, August 21st, 1877.*—In my last letter to you I spoke of the hopeful state of things amongst the people of Bathurst, and how there is evident yearning after the things of God. It is still gratifying to report that this good feeling instead of abating has so much the more increased. Since the last revival we had some few months ago, there has been a marked awakening, especially amongst the young men of our congregation: so much so, that many of them who had, as it were, yoked themselves to Satan by an avowed life of concubinage, have become married men, to the intent that they may give themselves wholly to God. But I must now confine myself to the Combo Circuit, the new Station to which I have been appointed. It is now eleven days since I removed from Bathurst with all my families to this place to prosecute our labours of love. Although my experience for the present must of necessity be confined within narrow limits, yet I have seen enough of the state of things to assure me of the magnitude of the work, and the consequent responsibilities which it involves. I have been well received by the people, more particularly by some of the old Christians, who told me, with tears in their eyes, that they have been long praying for the time when God would send

a resident Missionary in their midst, and that He has now heard their prayers, and fulfilled the desires of their hearts. In fact, so glad were they, that on Sunday, the 12th inst., previous to the morning service, some of them met together that they might unitedly give thanks to God for sending me to labour in their midst, and to pray that He may pour down His Holy Spirit upon our Churches, and bless my efforts. When this came to my hearing I was very glad, for it foretells a good beginning. On the same day I preached both morning and afternoon to a crowded and very attentive gathering, and it was unmistakably evident that "of a truth the Lord was in our midst." When the afternoon service was over, I announced a prayer-meeting, in which all without exception heartily joined. O, it was a glorious meeting! Such prayers from these simple-hearted people were indeed heaven-sent. The meeting was not without its results from the great Answerer of prayer. A young man of very reckless habits, who had simply come as a mere visitor, being a professed member of the Church of England, was deeply convicted of sin; he tried to hide the emotion that swelled in his bosom, and quench the striving of God's Holy Spirit, but all in vain. At last, unable to restrain himself any longer, he sank down on his knees, and cried for mercy. His struggle was long and hard; but, at length,

he was liberated from the slavery of Satan, and is now walking in the glorious liberty of God's children. To God be all the praise ! (After mentioning various trials in his work the writer continues :) But I am not at all discouraged : the field for usefulness is wide, only the labourers are few, very few ; but the Lord can work by few as by many. At present I am superintending the building of the Mission-house, which is well nigh being completed. As soon as this is done, I must turn my attention towards acquiring the Mandingo language, without which but little only can be done among the surrounding people.

GOLD COAST DISTRICT.—*Extract of a Letter from the Rev. T. R. Picot, dated Accra, August 26th, 1877.*—I ARRIVED at this place with my family on the 21st instant, having left Cape Coast by sailing vessel on the 6th. Two weeks at sea have done Mrs. Picot much good. She is now much better than she had been for many months. We are preparing to start for Abudi early next week. It is said that Abudi is as healthy as Madeira ; and if this be true, we may, by making it Mrs. Picot's home, be connected with this Mission yet some years. Abudi is only

seven hours' journey from Accra, in direct line to the interior. It contains from four thousand to five thousand inhabitants, and has numerous villages in its vicinity. I hope we shall soon have a flourishing Society there. I am at present superintending both the Cape Coast and Accra Circuits, and when Mr. Milum will have left shall have to visit Lagos at least twice in the year.

I thank you for the Regular bills received by the arrival of the last mail, and for the letter enclosed. It only requires to read our yearly Circuit Reports and Accounts, to know, that we use every possible legitimate means to make our old Stations self-supporting ; and we may be thankful for the success we have attained. Some fifty new Stations have been occupied during the last three years, with that part of the Committee's grant that used to support the old Stations, because as many of the latter now support themselves. But when these fifty new Stations will become self-supporting, we shall still require the grant for fifty more ; and this fifty must be a repeater if even what is strictly called the Gold Coast Colony is to be wholly evangelized.

WEST INDIES.

ANTIGUA DISTRICT.—*Extract of a Letter from the Rev. C. Angwin, dated St. Eustatius, April 30th, 1877.*—THIS island is but a tiny speck on the map of the Caribbean Sea, yet Methodism, that does not overlook the sea-girt rock while it flourishes on mighty continents, has

found a home here. The introduction of Methodism into St. Eustatius had a romantic history. The proprietors of estates and slave-owners were bitterly opposed to it, and you still hear of a person called Black Harry (a freed slave) who used to preach and hold Prayer

Meetings with a few people in the mountain at the midnight hour, and who was often cruelly treated for so doing. I have heard it said here that, when he was leaving the island, he shook off the dust of his feet, and pronounced a curse against the rejecters of the truth and the upholders of slavery, which some old people believe is fulfilled in the decay and extinction of those families that were his bitterest enemies. Dr. Coke visited this island, and the spot is yet pointed out where he preached his first sermon. After a few years, the storm of opposition passed away, and Methodism found a peaceful home here, where it has flourished till the present day. Sympathy and support became universal, and several persons of position and influence, who have now passed away to the skies, were among the brightest ornaments of the Wesleyan Church, and their names are still held in grateful remembrance.

From several causes that have affected other West Indian islands, this island also suffered, and its agricultural and commercial interests are at present at their lowest ebb. If the darkest hour of night is the one immediately before the dawn of day, we hope a brighter day is soon to open up for the circumstances and prospects of St. Eustatius. Our Church (which is the only Protestant Church in the island) struggles on in the midst of difficulties, but in the sanctuary we often feel that "the best of all is, God is with us." The services are well attended, and often a gracious influence comes down upon the people. Several persons of late who have been living in a state of concubinage have got married, and become members of the Church, and are

urging upon others to follow their example. A few weeks ago I was called to see a sick woman who was in the last stage of consumption. I knew before I went that for a long time she had been living with a man to whom she was not married, and so I told her she must put away her sin as quickly as possible,—that the Lord Jesus came to save people *from* their sins and not *in* them. I saw the man at the same time, and got them to promise that they would get married as soon as possible. I took the man with me at once to the office of the Public Minister, and put him in the way of getting through all the legal forms, (for marriage under Dutch law is a civil contract only,) and urged the authorities to remove all obstacles out of the way that they might be married at once. In little more than a week the civil ceremony was performed, and then I went to the man's house and performed the religious ceremony, while the poor woman was lying on her bed just able to repeat the words of the solemn service after me. Sad as were the circumstances, the man told me a few hours after, when I met him, that he felt a great burden was gone from his conscience, and that he felt happier that day than for the last ten years. I visited the poor woman several times after, and during one of my visits she told me she was resting on the great foundation, the Atonement of Jesus, and though she had been a great sinner she believed the loving Saviour would not cast her off. She has since died, her friends told me she died in peace. Surely this is a brand plucked from the burning! This unlawful connection, which is a remnant and curse of slavery, and which is not confined to the

lower classes, sad, sad to say, greatly hinders our work in the islands.

Every first Tuesday in the month I go and preach to the inmates of the hospital. When I was last there, I stood in a small room that would accommodate about fourteen or fifteen persons, while there were several others at the windows and doors. Here were the old, the infirm, the poor, and the victims of that terrible disease that, medical art fails to cure. As I stood there, in the midst of those poor people I thought, What a contrast this to many a Sabbath scene we have witnessed in England! No spacious and consecrated edifice; no carpeted and cushioned rostrum; no organ peal; no well clad and listening hundreds; but a few withered broken fragments of humanity in a small room who needed a Saviour as much as any other sinners in God's redeemed earth. And I felt too, that those poor afflicted creatures had a share in the world's Redeemer, and a place in the great loving heart of Jesus, who is touched with the feeling of our infirmities; and I felt happy while telling them, as simply as I could, of "the Lamb of God who taketh away the sin of the world."

We cannot speak too highly of the liberality of the Dutch Government to our Mission in this island. During the last two years they have given us £200 for the repairs of Mission property.

Extract of a Letter from the Rev. J. N. Podd, dated Antigua, July 10th, 1877.—AGAIN is it our privilege and joy to be able to report progress in relation to the work with which we have been associated in this Circuit during another quarter.

At Freetown the Sabbath congregations have been uniformly good and often inconveniently crowded; the social means of grace have been well attended; the word of God has not been preached in vain; and, as the result of the quarter's labours, our schedule shows a net increase of twelve members, with several still on trial. The ordinary local receipts are in excess of any previous single quarter since September, 1871, and the receipts for Foreign Missions are the largest that have been collected for many years past.

Had we a chapel in which to accommodate all who now seem desirous to identify themselves with Methodism here, we feel persuaded that before the close of the year our membership could be augmented by at least fifty per cent. But, alas! the dirty, uncomfortable school-room in which we are compelled to worship God has neither attraction nor space for the many around us who admire Methodist teaching and discipline, and who would join our communion could we find them proper accommodation. Would it be intruding too much on the already profuse liberality of our kind Committee to the Antigua Circuit, to implore them to pity poor Freetown, and aid us with a grant of a couple of hundred pounds to erect a suitable place for the worship and service of God and the extension of our Church in this large and populous but very poor village? If the Committee's resources are already overtaxed, and they cannot possibly help us, then cannot one of our wealthy brethren at home, a lover of Missions, a friend of the West Indies, lay our case to heart, and consecrate to God the sum

required for such a purpose? O that we could plead in person with you or them on behalf of this needy Station! We think that we could make out such a case as would appeal irresistibly to your English hearts of sympathy and benevolence. We are sure the offering would meet with the Master's "Well done," &c., and would greatly accelerate the good work in this place. Bethesda and Sion Hill are also in advance in numbers and local receipts, and in the Mission money. We give the praise for the past to Him, to whom alone it is due, and address ourselves afresh to the hallowed toil of another quarter, with the resolution "for God to live and die."

We deeply feel and mourn over the great loss our Connexion has sustained in the death of good Mr. Perks, and are admonished by its suddenness to crowd into life's short day as much work for God as possible, seeing that "the sun may go down while yet it is day."

ST. VINCENT'S DISTRICT.—*Extract of a Letter from the Rev. W. F. Cocks, dated Biabou, St. Vincent's, August 7th, 1877.*—OUR congregations, when the weather is favourable, are almost invariably good. The people love and reverence the sanctuary, and listen with eagerness to the preaching of the Word; and whilst I fear that many possess the form who are destitute of the "power of godliness," yet others "have passed from death unto life," and are striving to "live godly in Christ Jesus." I could tell of many consistent and happy lives, or record peaceful and triumphant deaths. Some of my recent experiences have cheered

me much. A few weeks ago I was summoned to the bedside of one of our members. I found him apparently dying; but death had no sting. At eventide there was light. He was near the grave, but near home,—half unrobed of earth he seemed to be putting on immortality; and as I rehearsed to him the sweet promises of God, and knelt beside his bed to pray, I felt the truth of those oft repeated lines,

"The chamber where the good man
meets his fate,
Is privileged above the common walk
Of virtuous life, quite on the verge
of heaven."

And when I rose to go, he grasped me by the hand to say a last farewell, and exclaimed, "If I don't meet you again on earth, I shall meet you in heaven." Saved he was by Jesus through the instrumentality of our Missionaries. This is one case out of many, to show that in these Western Isles those who preceded us in holy toil laboured not in vain, and that in this early spring time, this sowing season, we are reaping a few ripe sheaves from the seed scattered by earlier workers. We thank God, and take courage. Our work is confined almost exclusively to the Negro and European part of the population. The Coolies, I am sorry to say, are almost entirely neglected. Very few of their children attend school, while they themselves, if they knew a Bible which none has taught them, might bar our way to church and meeting-house, and charge us with being recreant to our great commission, "Go ye into all the world, and preach the Gospel to every creature." It would be a grand thing to make Christians of these Coolies. Many of them hope to

return to India, and if they go with Christ in the heart, no one can estimate the results of their influence for good in their far distant home. I am not quite prepared to suggest any definite plan for their evangelization. Their knowledge of our language is so imperfect, that I do not see how we can hope to do much unless we get a man who can address them in their own tongue.

I desire to call attention to the fact that in St. Vincent's alone there are several hundreds of these Coolies ; but must leave the subject of ways and means to wiser heads, hoping however that something will shortly be done to lead these poor benighted ones to the Light of the world, to incline them to renounce fetish worship, and to worship Him who is a Spirit "in spirit and in truth."

JAPAN.

Missions of the Methodist Church of Canada.

Extracts from the Canadian "Methodist Missionary Notices," September, 1877.—THE following letter from the Rev. George Cochran will show that our brethren are proceeding in their work of Church organization with care and prudence. The observations affecting the reality of a sound conversion to God, as distinguished from a mere intellectual conviction of the Divine nature of Christianity, are very satisfactory. Results the most hopeful may be expected from the labours and influence of such converts to Christ. Brother Meacham writes in the spirit of a true Missionary, cheerful and happy in his work, and rejoicing in the evidences of the presence and blessing of God. Let us all remember who it is that says His Word "shall not return unto Him void."

From the Rev. George Cochran, Chairman of the District, dated Yedo, May 3rd, 1877.—You ask about the title to our property here, and I may state in reply the nature of the title is this : a portion of land has been ceded to the treaty powers as a place of residence for such foreigners as wish to purchase ground and build their own residences. The land is sold from time to time in small lots at public auction. The purchaser receives a title-deed from the Japanese Government, which is also registered in the Consulate of the nation to which he belongs. When a purchaser sells his right to another, a transfer deed is made out in the

Consulate of the seller, and the sale is registered there. The purchaser also registers it in his own Consulate, and, in addition, the Japanese Government register the transaction in their office for foreign affairs. I purchased our lot from a Mr. Schnell, a Dutch subject. The land was made over to me by transfer deed in the Dutch Consulate, or Consulate of the Netherlands in Yokohama, and registered there. I then took the deed to the British Consulate in Yedo, and had it registered there, paying the usual registration fee of five dollars, after which I took it to the office of the Japanese City Government for foreign

affairs in Tokio, and had it registered there. So you see the courts are numerous enough and strong enough to "*give validity to the title.*" The property is deeded to "George Cochran and Charles S. Eby, and their successors, Trustees for the Missionary Society of the Methodist Church of Canada;" and so registered in the three courts above-named. This is a full and, I trust, satisfactory account of the nature of the title by which you hold this property. I am more and more pleased that we have this bit of land: no more desirable spot could be found in this part of Tokio for residence than the one we have obtained.

Our care in the examination of candidates for baptism has brought its own reward. We might have had more converts if we had made the terms of admission easier. But even as it is we feel that we have not been too strict. Considering the difference of previous habits and training, our converts compare well with what I have known of converts at home. It is difficult to keep up a regular attendance at the ordinances of Class Meeting and public worship: still, with few exceptions, all are doing well.

Our candidates for the Ministry are to us a most interesting class of young men. Mr. Eby and myself are instructing and guiding them regularly and systematically in the studies required to fit them for their future work, and they are making marked and encouraging progress. Most of them are beset with difficulties which exist in the opposition of friends to the Christian religion, and financial embarrassments, which are designedly thrown in their way by relatives who oppose. For instance, one of

the laws of Japan is, that a son must devote himself to the support of aged relatives, such as grandmother, grandfather, or the members of his own family, such as father, mother, sisters, or younger brothers, when required to do so. This duty generally devolves on the elder son, but sometimes it is shifted to a younger one. And at present this is a serious difficulty in the way of some of our young men, who are anxious to devote themselves to preaching the Gospel. We can, of course, by your authority, assume the support of single men, or a man and his wife, but the other burdens are too much for us, and altogether out of our line of duty. Still, we are encouraged to believe that some in our little Church here will soon be freed from all trammels and enabled to go forth with the message of life to their fellow-men.

In the matter of money contributions we are not able to say much yet. We introduced the system, and it is working, but our people are poor, and nothing worth naming has been collected. Still, we shall press on, and hope that by-and-bye we may see self-supporting Churches in Japan. Our converts are mostly from amongst the student class, and, as a general thing, they are poor. We are trying, by means of services held out amongst the people in houses opened to us for a small rent, to get hold of the families of one or two neighbourhoods, and if we succeed, there is more hope that we shall see all the ordinances and institutions of the Gospel taking root and bearing such fruit as we have been accustomed to see at home.

The south-western part of Japan has been now for some time the

seat of a civil war, still raging, and with no immediate prospect of termination. A powerful chief has led a host of the old warriors against the Imperial Government, and the Government have sent all their available forces down to Satsuma to quell the rebellion, but as yet without success. There are many mutterings of discontent and insurrection in different parts of the Empire; and the disposition of many towards the Christian religion is not friendly. It will be matter of no surprise to me to see considerable hostility to the Gospel develop itself as the spread of Christianity goes on. I have no fear at all that Christians will be expelled as in the former time; but that spasmodic and local outbreaks will occur again and again, is my full persuasion. After all, the Gospel can create, nay, has created, exceptions of a glorious character, and by these we are encouraged to hope for what the work of the Christian Church may bring about in the future.

Extract of a Letter from the Rev. G. M. Meacham, M.A., dated Numadzu, Japan, April 26th, 1877.

—At my last writing I was sanguine as to the prospects at Yoshiwari. I did see what made me think they did not want my colleague to go alone, but the congregations were remarkably good and attentive. We were selling Chinese Bibles and Japanese Gospels to numbers of the people, and acting on the principle of giving no offence so far as possible consistently with declaring the whole counsel of God; and so thought ourselves warranted in expecting success. But on the 31st ultimo, we were surprised to find that our congrega-

tion consisted only of four adults and a few children, and to hear that it was impossible to have services any longer. A number of reasons were given, which were evidently only feints to draw my attention away from some real reason. "Do not you want to hear the Gospel?" said I. "O, yes," was the reply, and a troubled look gathered on their brows. But when I offered to come and teach ever so small a number of persons, my offer was declined. And it was not till we had come away that Mr. Satow told me that some official had interfered to stop our work. Since then Dr. M'Donald has written me that he learns that an officer of the Kincho (the Local Government) had put his ban upon the services, but that he thought that the door might be opened again after awhile.

One thing is as evident as daylight,—that however favourable the Central Government may be to the spread of Christianity, there is little disposition on the part of the local authorities to have the Gospel preached, and that we are tolerated only because it is to their advantage. I do believe that if it would cease to-morrow to be to their interest to have me in Numadzu, my last sermon here has been already preached. We cannot conceal it from ourselves that a vigilant enemy is on the alert. Doors of usefulness, that were opening, are being closed. Persons in whom we were becoming deeply interested, and who were showing every interest in Christianity, and in some cases had asked for baptism, are suddenly whisked away, and nothing more is seen of them. A fine young fellow, the son of Buddhists, who would have been baptized before

this, and whose heart was set on becoming a Christian Minister, is not allowed to come near us. An omnipresent and sleepless foe, all the more formidable because invisible, seeks to neutralize all our efforts. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But our Captain is invincible, our weapons are of the right metal, and the issue we do not fear.

Our work at Yoshiwari was not utterly in vain. Hundreds there and in the surrounding country heard from us the words of everlasting life and eternal truth. The word of God has found its way into that section of the country. A few there, I believe, are worshipping the living God, and will be saved with the power of an endless life; and a few of my students from that region, who, I hope, will become Christians, may yet spread the flame far and wide.

Dr. M'Donald is doing a grand work in Shidzuoka, the admiration of all Christian onlookers. I hear that he has now baptized eighty-six persons—a report, as regards numbers, and the time he has been there, such as no other Missionary in Japan can make. There is reason, however, to fear that his very devoted wife, a true Missionary of the Cross, has overworked herself.

Last Sabbath morning we had a Fellowship Meeting, which Mr. Yamanaka, of Shidzuoka, and Mr. Satow pronounced wonderful. Besides the members of my family, fifteen spoke, testifying to their faith in Christ. I have space to repeat only a few of the many good things that were said. Mr.

Imai told us that he finds that, by the goodness of God's providence and the help of grace, he has power to control his worldly affairs and live a Christian life. Mr. Nakagawa expressed his confidence in the power of prayer, and said that he is trying to make use of it. Mr. Midzuno says that he is living, as far as he knows, an upright life, in humble dependence upon the merits of Christ. It was the gratifying testimony of Mr. Sugimura that a naturally fiery temper, which before he had faith in Christ was his master, since he was baptized he had received grace to control. Mr. Sugiyama said that the one thing which determined him to become a Christian was what he saw of the effects of Christianity. Buddhism proved itself to be an evil system by its bad effects. Christianity, he was sure, was a system of truth and goodness, because of what it accomplishes. And although he did not yet know much of the Bible, he was satisfied it was true, and he meant to be a Christian. Miss Aiso had heard the Gospel before the present teacher came, but because her parents were unbelievers, she had not thought much of it, but now since she had heard the Gospel more fully, and had made up her mind to become a Christian, her father and friends were becoming Christians too. Dr. Kimura testified that years ago the reading of a book on Physiology, which contained reflections upon the evidences in the human frame of the handiwork of a wise Creator, and the subsequent study of a work on Metaphysics, which treated of the vast capacities of the human soul, had so affected his mind and heart that he was prepared to receive Christianity when it came to tell him of

the great Being who made both body and soul, and when they had fallen under the power of evil, redeemed them therefrom with His own blood. But I must not be tedious. In the evening Mr. Yamana preached to between three and four hundred people. They crowded the chapel to its utmost capacity; they filled the hall; they peered in from the grounds at the open windows. His text was: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" now they listened! The subject formed a suitable introduction to remarks which I made upon baptism—symbolical and real, the nature and value of each, and how we may attain the rich effusion of

the Holy Spirit. Six persons were then baptized, among whom was Miss Aiso, the daughter of our leading physician, a young lady whose remarkable quickness of apprehension and excellent (I was going to say *English*) accent make her my most promising pupil. She has, too, good musical taste. In our religious meetings her voice is not heard in singing only. As you see from the foregoing, she is not afraid to speak in Fellowship Meeting, and in prayer-meeting her voice is lifted up in earnest prayer. Our servant, who is a *Samurai*, but impoverished since the revolution, was also baptized, and seems to be deeply sincere.

Meeting of the General Committee

ON WEDNESDAY, OCTOBER 10TH, 1877.

THE REV. ALEXANDER M'AULEY, (EX-PRESIDENT OF THE CONFERENCE,) IN THE CHAIR.

PRESENT:—Mr. James S. Budgett, (Treasurer,) Rev. Dr. Punshon, J. Kilner, E. E. Jenkins, M. C. Osborn, (Secretaries,) W. Arthur, (Honorary Secretary,) J. Farrar, J. W. Greeves, W. Gibson, J. Hargreaves, J. Harvard, W. Hirst, J. Martin, J. Mayer, Dr. Rigg, D. Sanderson, Dr. Williams, J. Walton, T. Woolmer; Messrs. H. J. Atkinson, H. Avis, G. W. Booth, J. Beauchamp, W. T. Eastman, E. Healey, C. F. Jepps, Sir F. Lycett, W. Mewburn, W. Pearce, T. W. Pocock, W. W. Pocock, W. Sugden, T. Sercombe, J. J. Vickers, S. D. Waddy, Q.C., M.P., and Greaves Walker. Also, Rev. J. Bickford, G. Chapman, C. Churchill, W. J. Davis, Dr. Kessen, and J. Richards.

1. The Minutes of the last General Committee were read and confirmed.

2. The Minutes of the Finance Committees held Sept. 14th, Sept. 21st, and Oct. 5th, were read. A vote was taken on each item, and the whole were passed.

3. Resolved—That the letter from the Rev. James Fieldhouse, now read, be referred to a special Committee, consisting of the Finance Committee, the Rev. John Martin, and such other returned Missionaries from Western Africa as may conveniently be summoned, with instructions to deal with these suggestions, and to present a scheme to the next General Committee in accordance with these principles, which may apply to our Districts generally on that coast. The Committee would record its strong conviction that it is expedient to devise such measures as will secure the prolonged supervision of experienced Missionaries in those

Missions, and would be prepared for some such plan as the Government finds necessary with regard to its Agents, etc.

4. A Manuscript Grammar of the Jolof language was submitted, and the Committee, whilst gratefully recognizing the services of Mr. Fieldhouse, would recommend that it be, if possible, subject to some review, prior to its being printed.

5. The Rev. W. J. Davis was introduced. He presented a copy of his newly-prepared English-Kaffir Dictionary.

Resolved—That the thanks of this Committee be conveyed by letter to Mr. Davis for this and other proofs of his diligence and ability as a Kaffir scholar.

6. It was also resolved that the Edition be placed under Mr. Davis' care for judicious distribution and sale; keeping an account thereof, as per his letter, dated September 29th, 1877.

7. Resolved—That the Committee express its sense of appreciation of the long and faithful services of George Bagnall, Esq., of Carmarthen, on his retiring from the office of Missionary Treasurer for the Swansea District.

8. Resolved—That the request of the Rev. G. S. P. Schweikher, for the use of the Large Room of the Mission House, on Wednesday evening, the 14th of November, be granted.

9. The copy of the Act of the Société Civile, filling up the number of the members of the Société to nineteen, was laid on the table. The Meeting was held in Paris, August 22nd, 1877.

10. Resolved—That the Hall of the Mission House be granted for the use of the "Lombard Street Prayer Meeting," as requested by Mr. Forbes, for the first week in January, from twelve to one P.M. each day.

11. The Rev. T. W. S. Jones, of Naples, was introduced to the Committee, and stated at length the nature and hopes of the work in Naples, especially drawing attention to the beginning of the working of the principle of local self-help. Mr. Jones was addressed from the Chair; several members of the Meeting expressed their satisfaction at Mr. Jones' statement of progress.

12. In connection with the Funds subscribed for the Indian Famine: Resolved—That a telegram be sent to the Chairman of the Madras and Mysore Districts, authorizing the establishment of Orphanages in the Mysore and in Madras, for the shelter and training of four hundred children (two hundred in each district) in equal numbers of each sex, provided that three-fourths of the cost be raised on the ground.

13. Several Legacies were announced, and the Financial Statement submitted.

*Letters from the following Missionaries, &c., have been received from
September 12th to October 15th, 1877:—*

EUROPE.—W. T. Brown, J. C. Barratt, W. Cornforth, J. W. Close, M. Gallienne, Jun., R. H. Moreton, H. J. Piggott, H. H. Richmond.

CEYLON.—J. G. Pearson, E. Rigg, A. Shipman, J. Shipstone.

INDIA.—G. Baugh, J. R. Broadhead, R. S. Boulter, C. H. Hocken, T. Hodson, S. E. Symons, R. Stephenson.

CHINA.—T. Bramfitt.

SOUTH AFRICA.—A. P. Chaplin, T. Chubb, W. J. Davis, E. Gedye, W. Hunter, W. C. Holden, W. Impey,

J. Longden, F. Mason, W. B. Rayner, R. Stott, O. Watkins, T. H. Wilkin. WEST AFRICA.—G. Adcock, M. Godman, D. Huddleston, J. Milum, J. May, T. R. Picot, J. D. Terry.

WEST INDIES.—A. H. Aguilar, W. H. Atkins, M. B. Bird, J. Duff, W. Dawson, S. Goodyer, R. Hill, H. Hurd, J. James, G. Irvine, W. Jackson, J. Jordan, F. Moon, J. N. Podd, W. S. Smith, R. Smith, G. Sykes, G. Sergeant, F. Tunbridge, E. Spratt, R. Whittleton, W. J. Wilkinson.

Departures.

Miss Taylor, per steamship "German" on the 27th of September, for East London. The Rev. T. M. Chambers, M.A., and Mrs. Chambers, and the Rev. Richard Hill, per steamship "Moselle," on the 2nd of October, for the West Indies. The Rev. M. Godman and Mrs. Godman, the Rev. B. Rossall and Mr. David Cornelius, per "Roquelle," on the 13th of October, for Western Africa. The Rev. William and Mrs. Scarborough, per steamship "Sarpedon," on the 29th of September, for Hankow, China. The Rev. William Burgess and Mrs. Burgess, Miss Curnock and Miss Parsonson, per steamship "Eldorado," on the 13th of October, for the East Indies. The Rev. W. H. Johnston and the Rev. J. G. Trafford have also proceeded to Germany.

GENERAL MISSION FUND.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society received by the General Treasurers, since the last announcement.

FIRST LONDON DISTRICT.		EXETER DISTRICT.		LIVERPOOL DISTRICT.	
City Road	88 18 4	Exeter	39 11 9	Liverpool,	
Camden Town	12 4 10	Barnstaple	20 14 0	Cranmer	35 1 9
Bow	16 7 7	Bridport	22 0 0	Tarporley	22 6 3
Holly Park	12 14 8	Minehead	8 0 0	Southport	186 9 2
Watford	9 15 0			Lancaster	22 0 0
Dalston	25 0 0		85 5 9		215 17 2
Cassland Road	8 9 1	BIRMINGHAM DISTRICT.		SHEFFIELD DISTRICT.	
Hackney Road	11 18 0	Cherry Street	14 10 0	Sheffield, Eben.	55 0 0
Caledonian Rd.	6 11 8	Wednes., Wesley	41 2 2	Retford	22 19 2
Mildmay Park	12 0 0	Dudley	14 0 0		77 19 2
	148 18 4		69 12 2	LEEDS DISTRICT.	
SECOND LONDON DISTRICT.		YORK DISTRICT.		Brunswick	137 18 2
Sydenham	20 0 0	York, New St.	120 0 0	St. Peter's	60 0 0
Richmond	9 9 0	Do., Wesley	46 0 0	Pontefract	140 16 1
Windsor	12 10 0	Tadcaster	75 0 0	Armley	12 15 7
Brighton	10 0 0	Mar. Weighton	25 0 0	Otley	25 0 0
Hastings	30 0 0	Pickering	21 10 0	On account of	
Southwark Park	6 0 0	Kirby Moorside	60 0 0	Anniversary	885 4 0
Southwark	6 0 0	Ripon	10 12 4		1201 13 10
Lower Norwood	4 4 0			BOLTON DISTRICT.	
Battersea	7 0 0		358 2 4	Bolton, Wesley	19 8 8
Ealing & Acton	84 0 0	HULL DISTRICT.		Rochdale, Do.	46 10 7
New Cross	2 12 0	Gt. Thornton St.	36 18 6	Haslingden	6 5 6
Bayswater	25 0 0	George Yard	45 18 2	Leigh	40 0 0
Lambeth Ladies	83 12 7	Howden	15 0 0		111 19 9
Greenwich	6 6 4	Grimsby	94 8 0	BATH DISTRICT.	
	206 18 11	Driffield	29 10 0	Bradford	18 18 7
NEWCASTLE DISTRICT.		Snaith	30 0 0	Yeevil	6 0 0
Gateshead, High		Barton	114 8 0	Midsomer Nor.	11 9 0
West Street	41 0 0		365 12 8	Shepton Mallet	8 7 0
Durham	29 1 8	CARLISLE DISTRICT.		Warminster	2 16 6
Blyth	4 2 6	Penrith	5 0 0	Melksham	11 0 0
	74 8 9				58 11 1
EDINBURGH DISTRICT.		MANCHESTER DISTRICT.		CORNWALL DISTRICT.	
Edinburgh	89 6 0	Cheetham Hill	10 8 11	Camborne	17 0 5
Glasgow John St.	85 13 8	Oldham Street	36 8 0	St. Keverne	10 0 0
Greenock	10 15 0	Ditto, Wesley	12 0 0		27 0 5
Leith	24 0 0	Glossop	25 0 0	KENT DISTRICT.	
Dumbarton	4 0 0	Altrincham	25 0 0	Dover	12 0 0
	168 14 8		108 16 11	Maidstone	15 0 0
BRISTOL DISTRICT.		WHITBY AND DARLINGTON.			27 0 0
Cardiff, Loudoun		Stokesley	40 0 0	ISLE OF MAN DISTRICT.	
Square	21 1 5	Bedale	12 10 0	Douglas	41 16 2
Bridgend	10 0 0		52 10 0	Castletown	8 12 0
Kingswood	7 0 0	SWANSEA DISTRICT.		Ramsey	25 0 0
	38 1 5	Cardmarthen	7 0 0		75 8 2

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission House on or before the 15th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

Legacy of Mrs. Ann Ward, of Sale, Chester; H. B. Harrison, Esq., and James Carr, Esq., Executors (duty free)	300	0	0
A Friend, by the Rev. H. Cotton, Stroud, for Missions in France.....	150	0	0
R. R.	100	0	0
Isaac Holden, Esq., Oakworth	100	0	0
The Right Hon. Sir James Falshaw, Bart., Lord Provost of Edinburgh, by the President of the Conference (Annual)	50	0	0
Collection at London Districts' Meeting at Exeter Hall, including £20 from the Chairman, W. Leak, Esq., York (less expenses).....	44	6	0
John T. Waterhouse, Esq. (of Honolulu) in response to the Committee's earnest Appeal for additional contributions	25	0	0
A Friend, by the Rev. E. E. Jenkins, M.A., for the Mission in China ..	25	0	0
Altrincham Juvenile Association	25	0	0
Legacy of William Mason, Esq., of Cheadle Mossley, J. Mason, Esq., and Miss E. Johnson, Executors, £25, less duty.....	22	10	0
York, New Street Juvenile Association	28	0	0
Mrs. Gabriel, Norfolk House, Streatham	20	0	0
P. Q.	20	0	0
Walworth Juvenile Association	12	7	6
Durham Juvenile Association	10	5	0
V.	10	0	0
Mrs. Lamplough, Blackheath, for New Chapel at Lion River, Natal ..	10	0	0
Mr. C. E. Lamplough, Highbury, for ditto	5	0	0
Mrs. S. Collingham, Hull, for Madras Training Institution, by Rev. W. Burgess.....	10	0	0
Mr. W. J. Hall, Stockport, for ditto	1	1	0
A Friend at Trowbridge	10	0	0
Glasgow, John Street Juvenile Association	9	11	0
Battersea Juvenile Association	7	0	0
Hackney Road Juvenile Association	6	5	0
Rev. Dr. Osborn, Richmond College (Annual)	5	5	0
Ditto, in answer to the Committee's earnest Appeal for additional contributions	1	1	0
Rev. D. Sanderson, Richmond College	5	5	0
Mrs. Reinhardt, ditto	4	4	0
Rev. J. Stanley, in response to the Committee's earnest Appeal for additional contributions	5	5	0
S. Holman, Esq., Ealing and Acton Circuit, (Donation)	5	0	0
In memory of a beloved Sister	5	0	0
James Oldham, Esq., Bridlington Quay, for the Mission in China, by Rev. T. G. Selby.....	5	0	0
Rev. T. Pearson, York, A thank offering for God's special care	5	0	0
A Mother's Gift for her Children	5	0	0
Miss Carr, Brighton	5	0	0
Miss S. S. Carr, ditto	5	0	0
Mr. Seth Smith Pocock, by Rev. J. Kilner	5	0	0
Mr. Holt, Heywood, for Fiji	5	0	0
L. S.	5	0	0
Mission Boxes (in part) from the Sunday School at Croix, Rebaix, France, by the Rev. C. Faulkner, Chaplain	3	16	1
Lower Norwood Juvenile Association	2	7	10
Mrs. Munroe, Dingwall, N.B., for Missions in Africa	2	0	8
A Superannuated Minister in response to the Committee's urgent Appeal for additional contributions	1	0	0
Mrs. Sayce, Redland, Bristol, in remembrance of kindness shown to her beloved son at Cape Coast Castle by the Rev. W. West	1	0	0

Total Receipts of Contributions and Remittances announced on the Notices this month amount to £4,266. 1s. 5d.

TO CIRCUIT AND BRANCH SECRETARIES.

It is requested that all applications for Christmas Presents be made through the Circuit Minister.

WESLEYAN MISSIONARY NOTICES



REV. H. V. P. BRONKHURST,
COOLIE MISSION, GUIANA.

DECEMBER, 1877.

LONDON: WESLEYAN MISSION HOUSE.

PRICE ONE PENNY.

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SPECIAL NOTICE.

All Letters and Communications on the business of the Society are to be addressed to the General Secretaries, Wesleyan Mission-House, Bishopsgate Street Within, E.C. All Drafts, Cheques, and Post-Office Orders remitted to the Mission-House are to be CROSSED, and made payable to the Rev. W. M. Punshon, LL.D., the Deputy Treasurer. Post-Office Orders should be on the Chief Office, London.

° ° It is requested that all Cheques, Post-Office Orders, &c., be crossed to the CITY BANK.

Wesleyan Missionary Notices.

DECEMBER, 1877.

THE records of Christian Missionary labour very clearly show that the leaven of the Gospel is at work; that in many cases profound enquiry is being excited, and in others signal progress is being made.

This number of our "Notices" is marked by many beautiful evidences of work done, of aggressions made, of conflicts entered into, and of triumphs won.

SPAIN needs the Gospel. Efforts are being made to supply this need. The lovers of Christ will pray with increasing earnestness and importunity for the success of quiet workers, as they read the simple narrative from Palma.

Every real friend of INDIA will recognize with gratitude the striking instance of conversion which is reported from Negapatam.

CHINA, from both the *Canton* and *Wuchang Districts*, sends us unmistakeable signs of progress in the direction that we long to see.

There is, in the disturbed condition of some of the native tribes of SOUTHERN AFRICA, cause for deep and prayerful concern. Our friends will effectually help the Missionaries there by sincere and unflinching intercession for the outpouring of the Holy Spirit upon those border-tribes, who have some degree of knowledge of what is right, but who are led from selfish motives to oppose the Gospel.

There come to us glad tidings from *Sierra Leone*. Mr. and Mrs. Godman and their colleagues need the devout sympathy of the lovers of Africa.

We would commend these various sections of labour and the indefatigable labourers now working them, to the prayerful consideration and sympathy of our Churches at home.

We again urge upon our friends the importance of a generous response to our Appeal for Funds to meet the necessities of our work. Our hope is that the £20,000 debt will be prevented. Never was help more needed.

THE REV. HENRY V. P. BRONKHURST

WAS formerly a Catechist in the West Indies, and entered our Ministry in 1865. He has laboured with much success for upwards of thirteen years for the benefit of the Coolie emigrants in British Guiana.

EUROPE.

PALMA.—*Extract from the Journal of Don Joaquin Eyroa, Palma, Majorca.*—**MONDAY, Sept. 10th.**—Our brother Calatayud visited me, having returned from selling his books. He said he had many things to tell me, but was very tired and would go to rest. In the afternoon I visited three families, whom I found very favourably disposed towards the Holy Gospel of our Lord Jesus Christ. At half-past seven in the evening I began the meeting for instruction. Six brethren in Christ Jesus attended.

Sept. 11th.—In the morning I was at home studying, and in the afternoon our brother Calatayud came, and related to me that in Manacor all the books which had been bought of him were torn and burnt before him by order of the priests. Also they threw some stones at him, and the Alcalde commanded him to leave the town; and that he went to Capdepera, where he was well received by the majority of the people of the town. At eight in the evening I began the Prayer-meeting in peace and the grace of God. Eight brethren and two sisters attended.

Sept. 12th.—In the morning I was at home studying, and in the afternoon I visited two of our people, carrying to each of them a copy-book which they had asked of me as a favour, with a copy set at the beginning of each page, that they might learn to write. At half-past seven I began the meeting for instruction.

Sept. 13th.—At eleven in the morning the postman came with

the correspondence, and delivered to me two letters and fourteen numbers of "El Cristiano." In the afternoon I arranged the chapel and the lights, and passed the time which remained in studying the sermon. At eight in the evening we celebrated the worship. I read for lesson of the Holy Scriptures the fifteenth chapter of St. John, and for text verse five of the same, showing them the necessity we have to belong to the Church of God to form part of the mystical body of our Lord Jesus Christ. Seven were present.

Sept. 14th.—In the morning Calatayud came, and remained in my company until twelve, studying arithmetic; and in the afternoon I went to take a walk outside the city. At half-past seven in the evening I began the class for instruction. Six brethren attended.

Sept. 15th.—All day I remained in the house studying, and in the afternoon, in company with my wife, visited two families. One of these I trust will very soon be called by the Lord to join our congregation.

Sunday, Sept. 16th.—At ten in the morning we celebrated worship. Joaquin Eyroa preached. I took for lesson of the Holy Scriptures the seventeenth chapter of St. Matthew, and for text the twentieth verse of the same, showing them the necessity there is for faith to ask of God the cure of our evils, and how deceived are those who address themselves to saints for being of wood they cannot have faith, and can do nothing for them. Eight brethren and three sisters in

Christ Jesus attended. At eight in the evening we celebrated worship. Eleven brethren and six sisters attended. Joaquin Eyroa preached. I read for lesson of the Holy Scriptures chapter first of the First Epistle to the Corinthians, and for text the sixteenth verse of the fifth chapter of the Epistle to the Romans, giving them to understand that if by one offence committed by one man we were separated from God, much more would we be so now by the many we are committing every moment of our life, and that by the Divine grace of our Lord Jesus Christ we are saved from them all, and reconciled with our Heavenly Father. After the worship our brethren have made me the petition to belong to our Church, and have given their names, as you will see by the list I send you.

Sept. 17th.—In the morning I arranged the accounts and correspondence, and in the afternoon carried them to the post. At half-past seven in the evening I began the meeting for instruction, when seven attended.

Sept. 18th.—In the morning I was at home studying, and in the afternoon also, in consequence of the tempest of lightning, thunder, and rain which fell in this town. Thanks be to God we have not to lament any personal accident, except the fright suffered by some of the neighbours of the church of Santa Cruz, where the lightning struck the cross on the bell-tower, which was much injured, and entering the church burnt various curtains, broke a quantity of furniture, not to say saints, and entering into the sacristy, burnt many vestments, and made great defects in the walls. At eight in the evening I began the Prayer-

meeting. Six brethren and two sisters attended.

Sept. 19th.—In the morning I wrote some copies for the evening class, and in the afternoon went to visit our brother A. C., and to give him some tracts which he had asked for a friend of his. At half-past seven I began the meeting for instruction. Six brethren attended.

Sept. 20th.—At ten in the morning the postman arrived, bringing me a letter from Mr. Brown, and a packet which contained fourteen copies of "El Cristiano." At eleven I went to the steam-packet to seek a parcel containing various tracts, and in the afternoon I visited some brethren in the Lord, and delivered to them some tracts and many remembrances from Mr. Brown. At eight in the evening we celebrated worship in peace. Twenty-two brethren and sisters attended. I read for lesson of the Holy Scriptures the sixteenth chapter of St. Matthew, and for text verse twenty-five of the same, giving them to understand that the persecutors cannot deprive the true Christians of their lives, without the permission of our Heavenly Father, and so every Christian ought to commit himself to Christ, and fear nothing from men, for He will give us life eternal.

Sept. 21st.—In the morning I was at home studying, and in the afternoon visited some of our brethren, giving to each a book of prayers, ("The Cottager's Family Prayers,") and counselling them to study it, in order to pray in the meetings. I found them much animated and desirous to belong to the Church of Christ. May He have mercy upon us, and keep us in His holy grace. In the evening six attended the instruction meeting.

Sept. 22.—In the morning I did not go out of the house, and there came to see me a man who has two sons, and he asked me as a favour to receive them into the class of instruction. I told him that they must attend all the services, and he said, "Yes." In the afternoon I went out to take a walk along the wharf in the company of my wife. As I have been unwilling to receive any boy who may come unaccompanied by his father or his mother to present him, there are few in the class, although many have presented themselves: so now many parents are beginning to come to present their sons. This night three came to tell me that on Monday they would send their sons, with the promise that they would attend all the services.

Sunday, Sept. 23rd.—In consequence of the heavy rain I had to postpone the worship until half-past ten in the morning, and although it rained, nine brethren and five sisters in Christ Jesus attended. I read for lesson of the Holy Scriptures the twenty-fourth chapter of St. Matthew, and for text the twenty-eighth verse of the same, giving them to understand that the Jewish people were the carcase, and the Romans the eagles, whom God gathered to destroy them for their great wickedness in disobeying God and despising His beloved Son. At eight in the evening we celebrated worship. The tempest of thunder and rain continued without ceasing. Ten of those who are accustomed to come to our services attended, and when I was about to begin the sermon, eight entered, accompanied by one who on Thursday last was present for the first time. Although wet, they listened to the sermon with much attention. I read for

lesson the eighth chapter of the First Epistle to the Corinthians, and for text the tenth verse of the twelfth chapter of the Epistle to the Romans, giving them to understand what is love, and how they ought to manifest it in order to please God. As many of the brethren were absent, and all the sisters, I suspended the formation of the Church until Sunday next, if God permit.

Sept. 24th.—In the morning I arranged the accounts and correspondence. At half-past seven in the evening I began the meeting for instruction. Eleven brethren attended.

Sept. 25th.—In the morning I did not go out of the house, and in the afternoon I visited Don A—— B——, who is the apothecary of — Street, who subscribes to "El Cristiano," and wishes that all his friends may have it, and be instructed in the Word of God. He wishes for two additional copies for the whole year, and said that he was very sorry that he was not able to come to the services, for he could not leave the shop day nor night, but he and his friends, when they meet in his house, read the Bible. At eight in the evening I began the Prayer-meeting. Ten brethren and two sisters in Christ Jesus attended. Four brethren and one sister prayed.

Sept. 26th.—In the morning I was in the house studying, and in the afternoon I went out in company with my wife, and walked upon the sea-wall. In the evening at half-past seven, I began the meeting for instruction. Eleven brethren attended.

Sept. 27th.—All the day I remained at home, studying, and preparing some copy-slips for the

school, and in the afternoon I arranged the chapel. At eight in the evening we celebrated worship. There was an attendance of twenty-five. I read for lesson of the Holy Scriptures the fourth chapter of St. John, and for text the thirty-fourth verse of the same. In this verse our beloved Saviour teaches us that we are bound to fulfil the will of our Heavenly Father rather than supply our own necessities, and the responsibility which rests upon those who entitle themselves ministers of God, and do not all that is possible to draw sinners into the way of salvation by His Holy Gospel.

Sept. 28th.—At eleven in the morning the postman came and delivered to me two letters and a packet which contained fourteen "Cristianos," and in the afternoon I visited several of the brethren who are subscribers, and I gave them "El Cristiano," and many remembrances from Mr. Brown. At half-past seven I began the meeting for instruction with an attendance of ten brethren.

Sunday, Sept. 30th.—At ten in the morning we celebrated worship, with an attendance of ten brethren and five sisters in Christ Jesus. I read for lesson of the Holy Scriptures the twenty-eighth chapter of St.

Matthew, and for text verses twelve and thirteen of the same, giving them to understand how much those Priests hated the Lord, and thought that with money they could hide the glory of the Lord Jesus. At eight in the evening we celebrated worship with an attendance of thirteen brethren and nine sisters. I read for lesson of the Holy Scriptures the fifteenth chapter of the First Epistle to the Corinthians, and for text the twenty-second verse of the same.

After the worship we held the meeting of the Church. All the brethren and sisters of whom you have knowledge attended, and two more, who gave in their names at the meeting, making a total of eighteen. The Lord shed forth His Holy Spirit in the hearts of all of us, that we may serve Him in spirit and in truth, as He requires to be served.

In the name of all the brethren and sisters, I, Joaquin Eyroa, beg our beloved director and brother in Christ Jesus, Don G. T. B——, to have us present in his prayers, and have the goodness to beg of all the brethren and sisters in Christ Jesus, that they beseech the Lord for all of us in their prayers!

INDIA.

THE MADRAS DISTRICT.—*Extract of a Letter from the Rev. R. S. Boulter, dated Trivalore, South India, September 10th, 1877.*—You will be pleased to hear that a Brahmin youth has been converted to Christianity through the instru-

mentality of our esteemed catechist Vencatraman. For sixteen or seventeen years European, East Indian, and Native Agents have laboured in and around Trivalore without any visible success, and we had almost begun to despair. God

has rebuked our unbelief. Through the agency of street preaching—a means of evangelization so frequently depreciated even by those who are friendly to Missions—He has aroused the conscience and touched the heart of a Brahmin. We are rebuked, but we are also encouraged: and shall in future more hopefully, and with a firmer faith in the Divine power of our message, go out into “the highways and hedges” to call sinners to repentance. Vencatraman Iyer is the eldest son of a Shastri Brahmin, living at Pullivallam, about a mile distant from Trivalore. In the early part of this year he heard the preaching of our Catechist in the street of a village a few miles away. He received a portion of Scripture, and subsequently had several interviews with the Catechist at Trivalore. It had been arranged that on my return from the Hills I should, for a few weeks, take Mr. Bailey’s work in the High School at Negapatam. A few days after my arrival there, Vencatraman came over to see me. After a long conversation with him, although convinced that he was of age and quite competent to form an independent opinion on religious matters, I advised him to go home and inform his father of his convictions, and of his determination to become a Christian. He begged, however, to be allowed to remain at Negapatam, as he was sure that he would be kept a close prisoner if he avowed his intentions to his friends. In a day or two his father came and inquired for him. Vencatraman listened to his father’s

earnest and tearful entreaties, but resolutely refused to leave the Mission-house, and boldly declared his determination to embrace Christianity. His friends would have carried him off by force, but were not permitted to do so. A complaint was lodged against the Missionaries for “kidnapping;” a large number of boys left the High School, and a clique of hostile Brahmins determined to start a Native High School, where their boys would not be brought under the influence of Christian teaching. We were prepared to suffer a little inconvenience, and had foreseen some interruption in our school work; but we had not anticipated an occurrence which, for the time, filled us with sorrow and regret: Vencatraman yielded to the importunities and intimidations of his friends, and left us to return home. After an absence of three days, however, he came back, expressing sincere grief at having yielded to a momentary impulse, and reiterating his unchanged purpose to become a Christian. After this, neither his father nor any of his friends troubled any more about him. Nothing more was heard of the suit which had been filed against us in court; all excitement subsided; and, saving that the attendance at the High School is somewhat affected by the establishment of the Native School, every thing is going on as before.

John Vencatraman was baptized at Negapatam last Sunday week, and has been sent to the Institution at Madras.

CHINA.

CANTON DISTRICT.—*Extract of a Letter from the Rev. Henry Parkes, dated Canton, March 3rd, 1877.*—I HAVE intended for some time to write you in reference to my work; and now that our District Meeting is past and the Chinese new year is over, I will fulfil my purpose. My sphere of labour, as you know, is not the city of Canton, though I continue to reside here, but Fatshan, which may be considered as town or city as you please. It is true it is not circumscribed by a wall as Chinese cities are, and by the Chinese would be viewed rather as a public mart than even a town; while its immense population (if the numbers are reliable) of some four hundred thousand souls would entitle it to be classed among the cities of the Empire. Its distance from Canton is about twelve English miles: very inconsiderable where a railway is at hand, or other only less expeditious mode of conveyance; but here, where our travelling is done by water and in native craft, of some moment. Our quickest kind of boat is called ma-lang-ting, and with two strong men rowing will go about four miles an hour, with adverse tide only three miles: so that in going to and fro to my work at Fatshan I am compelled to be six or seven hours on the water. My rule is to go every other day, that is, thrice a week; the other days are employed in study and the many details of Mission work which inevitably arise.

I have nothing new or marvellous to relate of the work in general, which consists of public preaching and discussion, while yet we have

cause for thankfulness that at any time we can ensure large congregations and an attentive audience, as we proclaim the vital truths of the Gospel of Christ. To show the opinion of our Native Assistants as to the effects of our long-continued preaching, and also to suggest our special need, the other day, in conversing with them as to the best topics and the best methods of presenting the truth to our hearers, one of them said to me: "I have one fault to find with your preaching." Always glad to receive suggestions, even though reflecting on my own methods, I inquired what this fault might be. He said: "In your preaching you dwell too much on the subject of idolatry and erroneous worship. Now that is quite unnecessary. The people know all this; they acknowledge their error and the truth of our teaching in these respects." Without attempting any self-defence, I may say I believe there is some truth in this, and what we want is a mightier power of constraint to lead them to the abandonment of their acknowledged errors, and to a hearty acceptance of Christianity. We know the hindrances to this are many and very powerful, but surely, if in answer to prayer—the prayers of the Christian Church at home united with our own—the power of God should descend first on us, and then on those whose minds are so far enlightened and prepared, surely the result would be a large ingathering into our Church and the salvation of many precious souls. "Brethren, pray for us." We find one special difficulty in our work, viz., that of enforcing the supreme

claims of Christ as the "Teacher sent from God," whose Divine authority demands the entire submission of the life. The highest conception of multitudes concerning Christ is that of a Western sage—such as their own adored Confucius—and one whose authority bears no comparison with his, as far as the Chinese people are concerned. No doubt this difficulty will be felt increasingly as we are brought into contact more fully with the scholars of the Empire.

In reference to our work at Fatshan I wish to reiterate a request which has already gone twice from our District Committee: I mean the request for the establishment of a Medical Mission there, and the appointment of a Medical Missionary to take charge of it. I do not think I can add to the weight of argument employed before, and this is quite unnecessary if that were the ground of acquiescence on the part of the Committee. It seems to us that such requests only gain a favourable reply by constantly reiterated appeals—troubling the master of the house by our importunity. Well, this we intend to do, so I trust you will soon arise and give us all we ask.

The population—four hundred thousand—shows this to be a sphere wide enough to employ such an agency, and this number does not include many large villages around. The relation to our own Mission work and the residence of Mission families here is a strong argument in favour. The beneficent exemplification of Christian charity in the healing of physical disease, and its preparation for our more spiritual work, removing prejudice, inspiring confidence, exciting gratitude, add

strength to our plea. We sincerely hope before long the Missionary will be found and the appointment made.

We have still larger requests, and this shows our modesty in asking so little; but at our next Estimate Meeting in June we quite intend to ask for a grant for the erection of another Mission-house at Fatshan, so that those appointed there may be able to reside on the spot, and carry on their work without the necessity of so much waste of time and such fatiguing travels. This, however, is closely connected with the former request, and both must go together and both should be attained.

Now I want to say a word or two relative to our country work. Our Stations at San Ui and San Ning are about eighty and one hundred and forty miles respectively from Canton. We make quarterly visits to these places in order to meet the members of Society and administer the Sacrament of Baptism and the Lord's Supper. To accomplish this immense journey of one hundred and forty miles we are compelled to travel by boat, and, including the Sabbath, the journey takes some ten days! Connecting this with my frequent journeys to and from Fatshan, as also visits of other Missionary brethren to other localities, I should like to suggest, had I the opportunity or sufficient influence, to some of our wealthy Methodist laymen, and without again appealing to the Committee, that one or more should consider this matter and help forward our work by the gift of a steam launch to the Canton Mission. It is worthy of their thought, and would be given wisely, and in various ways be helpful to our work.

Our members at San Ui and San Ning are, many of them, Christian converts from Australia and California. These illustrate one method of the spread of Christianity: men leaving their native land; going to distant countries for purposes of business; there hearing the Gospel and becoming members of Christian Churches; then returning home with a richer treasure than any they had sought, and leading friends and neighbours to acquire this spiritual possession. For the most part, I believe, they abide faithful to their profession on their return home; that is, those who come under our cognizance, though I scarcely think them equal to our Native members here in intelligence and spiritual life. Possibly their position may not be favourable in either of these respects, viz.: scattered in distant country villages, some as far as twenty or thirty miles from a Christian sanctuary, and suffering the lack of Christian communion and worship.

We have had at San Ui, which is a good-sized city and of some importance, a case of very bitter persecution of one of our members. Last year we baptized him, and he has hitherto shown a steady and earnest attachment to our Society and a consistent character, in the midst of determinate opposition from his nearest relatives and friends. At length disowned of all and deprived of everything he possessed, even to cooking utensils, and in great poverty, solely on account of his profession of Christianity, he fell a prey to sickness and peril of life. In this extremity his friends took him in and attended to his wants, on the one condition of his abjuring Christianity and worshipping the idols. This he

persistently refused to do; till at length, so his relatives report, he succumbed to their pressure and promised to do as they wished. Of the truth of this report I cannot at present speak, though I doubt it; but, at any rate, it shows how much our Chinese converts have often to suffer from their own kindred, and even should we find instances of weakness under such circumstances, we may not for this doubt the genuineness of their profession nor yet be discouraged. I fear my letter is already too long, so I must reserve any other matter for a future epistle.

I am very happy to add one interesting item, that a few Sundays ago two of our Chinese Assistants, Chan and Yan, were ordained by the imposition of hands to the Christian Ministry. They are men fully worthy of this honour and position, and we trust the first of many successors from the Chinese brethren.

WUCHANG DISTRICT.—*Extract of a Letter from the Rev. Thomas Bramfitt, dated Kwangchi, August 1st, 1877.*—As Mr. Hill had not returned from the Missionary Conference at Shanghai, I was obliged to go alone to our June District Meeting. Although the weather was very hot, I judged it my duty to make the journey on foot, in order that I might preach in several towns where there is no agency at work as yet for the conversion of the people to Christianity. I pursued the same route as that we took in December last, and am thankful to say the people received me most kindly, and seemed prepared of God for the reception of the truth. In Chi-sueh-hien, especially, I was pleased to see how the idea of a

personal God, to whom we are responsible for our actions, is taking hold of the people: this, truly, is a good foundation, and warrants one in hoping that by and bye we shall reap an abundant harvest all along the Hankow road, as the result of the labour which has already been expended here. In Shi-Ko and Tsen-Chia-Chi, two large towns further on, I had large numbers to hear me and buy tracts and portions of Scripture, and I was much drawn out as I preached to them the great fundamental and saving truths of the Gospel. I visited another large town named Tan Fang, but did not think the truth had taken such a hold on the minds of the people as in the other places where I had preached. Still, I am thankful for the attention paid to the Word, and hope that each visit in the future will have a greater effect than the preceding one. I reached Wuchang on the fifth day, feeling better than I had ever felt before in China. In a few days, however, I had a very bad attack of dyspepsia; the result, the doctor says, of the long "march" in the heat. I don't think the heat made me poorly: it was the fasting, rather, which brought on the attack. Not being able to take the native food, I was obliged to get along as best I could on rice, cucumbers, and eggs; these do not consist very well with a daily walk of twenty-five to twenty-seven miles, in addition to several hours' preaching in the streets: hence my temporary indisposition. Notwithstanding these troubles by the way, I am convinced that this work ought to be done, and must be done if we are to make much real progress in this country. The Lord strengthen us in body and soul that we may be able to serve Him efficiently as long

as we have power to work! We shall rest by and bye, and then we shall have the satisfaction of knowing that we have done our duty.

I returned to my Circuit towards the end of June, and found all the people in a state of great anxiety about the crops, as no rain had fallen for a month or more. As July wore on, and still no rain came, the anxiety increased, and every day hundreds of people came in from the country to pray to the idols for rain. Need I say they prayed in vain? Alas! the more they prayed the more intense the drought, so much so that very many have avowed that they think the idols have no intelligence and cannot help them. Many, on the other hand, say they think the idols have some intelligence; and though they are unable to bless, they may act as mediators between them and the Superior Being, and thus indirectly benefit the worshippers. This has given us a fine opportunity of preaching the mercy and love of the true God, and the grace of the "one Mediator between God and man, the Man Christ Jesus," "Who gave His life a ransom for all, to be testified in due time."

It may be that this drought may bring many to think seriously about the truth they have heard. At any rate, we are trying to work on in faith and hope. I may say that on two occasions God has moved our hearts to pray for rain, and twice the rain has come: this has had a good effect on some, inasmuch that it has been said to me, "You are the light of this town." Would that the light were purer and more constant! Will our brethren at home pray specially for us here in Kwangchi? We are in the country far from Treaty Ports, and have

a whole country committed to our charge, and if we are not well sustained by the prayers of the faithful, it will be impossible for us to bring the Gospel within hearing of every man, woman, and child in our parish. If we can have a great revival here, the work will manifestly be of God, for there is scarcely any foreign influence at work except our own.

And now I must come to a close, but just before I do so I should like to tell you a very pleasing incident which has transpired at Wusueh. One of our members there calmly but firmly declined to pay the money levied on him, in common with other tradesmen, on behalf of the theatrical performances which take place at stated times in the temples of the large towns; and, as a necessary consequence,

Brother Wang got into trouble. Several men, instigated by the priests, hurried him off to the mandarin's office, and would have had him bamboosed had I not gone to inform the mandarin of the real facts of the case. Still the affair was difficult to settle, for Wang's house and shop are built on land for which he pays ground rent to the temple, and the priests demanded an exorbitant increase in the rent if he would not pay the theatre money. Thank God! our brother was firm, and has at last got out of his trouble, and bids fair for becoming one of our most steadfast members. He has since sought and obtained the baptism of his wife and child. The Lord keep him faithful and give us many more like him!

SOUTH AFRICA.

GRAHAM'S TOWN DISTRICT.—*Extract of a Letter from the Rev. William Tyson, dated Graham's Town, October 4th, 1877.*—WE are in the midst of great excitement here, sending forward volunteer forces into British Kaffraria, to aid in suppressing a warlike disturbance of the peace on the part of the Galekas across the Kei. My second son made one of some seventy from this city and Salem, who started yesterday and this morning. They are mounted on good horses and fully equipped. You will find particulars in newspapers which I will forward. So far, no other tribe has joined the enemies of Government; nor are they very likely to do so, if no severe reverse should happen to our forces; but, unless the thing can be hemmed in and speedily

crushed, we may have a repetition of disasters similar to those of '45 and '50.

A year ago the whole Eastern Province was put into a state of "scare" by various rumours from Kreli's country and Tembuland. It was fully expected, by many persons of experience, that war would have commenced about last Christmas; but the Colonists began vigorous preparations by forming and drilling volunteer forces both in town and country. Mr. Brownlee visited the frontier, and was able to allay the irritation, so as to prevent an outbreak. The Government at Cape Town, with the Western Province newspapers, affected to make light of the matter, though they justified the annexation of the Transvaal at least partly on the

ground that the war with Secukuni caused a ferment throughout all Kaffraria, and endangered the peace of the Colonies.

The Government, with a compact majority of Western men, failed to appreciate the gravity of the situation, and nothing was done to ensure our safety during the late session of the Cape Parliament. Immediately after the close of the session, Sir Bartle Frere, with Mr. Merri-man, the Minister of Public Works, set out on a visit to the frontier.

While he was in this region a disturbance, arising, it is said, out of a drunken feast, took place between the Fingoes and Galekas in the Trans-Kei. Some fighting took place during the following days, and several were killed, the advantage being on the side of the Fingoes. Matters, however, were not then ripe for a general conflict, and companies of armed men on each side of the frontier or boundary were content to watch and taunt each other; the Galekas, however, during cover of night, having recourse to cattle-lifting.

After visiting King William's Town, the Governor himself went on to the front as far as Butterworth. There Gangeliswe, Chief of the Tembus, waited upon him, and professed himself loyal to the Government of the Queen: but Kreli refused to come, being probably afraid to meet the Governor, and sent only a son and one of his councillors. Meanwhile, a commission was taking evidence, first in Fingoland and then at the Residency in Kreli's own country, as to the recent disturbances. Still, while the Governor was there, and the inquiry was proceeding, armed bands of Galekas crossed over their boundaries to plunder and carry off

cattle. And when at last Kreli sent a message to the Governor, in reply to one from him, to the effect that he could not restrain his people, it was clearly seen that matters had become serious. The frontier armed and mounted police were put under the command of Mr. Griffiths, a dashing and most effective officer; the Fingoes were directed to act under his orders, and all further irruptions of Galekas were to be repelled by force.

The Idutywa reserve, situated, as I understand, between Fingoland and Galekaland and Tembuland, originally given to certain Gaikas, who remained loyal to the Government during the last war, but now occupied by lawless people from all the surrounding tribes, seems to have been the medium through which plundered stock was passed to Kreli's territory. It had recently been the scene of much lawless trouble, and Inspector Chalmers, with a body of mounted police, was deputed to use vigorous measures for the restoration of order. A week ago to-day he had the first brush with the armed Galekas. By the aid of a body of Fingoes, under Veldtman, the Galekas were broken and driven back, but Chalmers had to retire upon Ibeka, having lost Inspector Von Hohenan, and some four or five other men of the police force. The Galekas are said to have had at least two hundred killed. The loss of the Fingoes has not been reported. Again, on Saturday and Sunday morning last there were other engagements, both resulting in our favour.

The Governor and Government are evidently convinced now that the uneasiness of the frontier people has not been groundless. They are

evidently concerting measures for the efficient settlement of this unsatisfactory state of things. Volunteer forces are being pressed on to the front from all parts of the Eastern Province and also from Cape Town. Thus far all has been in our favour; and it is hoped, though many hope with trembling, to keep the whole disturbance well beyond the Kei.

Two or three things may be mentioned as indicating the hand of a Gracious Providence overruling the circumstances and time of the outbreak, assuming, as all here do, that it must come before any thing like confidence could be restored.

1. A feast was held on the Fingoe side of the boundary, at which both Fingoes and Galekas were present, and at which the men of the two tribes, being in their cups, came to blows. This evidently precipitated the outbreak, before the preparations for war had been completed.

2. The Governor being on the frontier, desired an interview with Kreli, and was refused all communication but through his councillors. Sir Bartle Frere himself ascertained that matters were much more serious than they were believed to be by the Government. The Queen's authority was virtually set at defiance, and a mere hollow peace, hushing up the matter, as it

probably would have been but for his presence, became impossible. If there was to be a conflict, let it come at once.

3. The Lieutenant-Governor and Commander of the forces, Sir A. Cunningham, who had been up to the Transvaal, arrived down at King William's Town just at the moment of fatal complication, and is now there to concert measures with the Governor and Commander of Mounted Police.

For all these favourable circumstances we are profoundly thankful, and we hope that the matter may soon be settled righteously and wisely. It certainly ought to, and must induce the Government (Colonial) to make such effectual provision for the security of the Colony as will prevent these ruinous "scares" and make the native heathen tribes to "sit" in peace, because that war must for them be hopeless and ruinous.

The telegram this morning states that Kreli has sent a messenger to sue for peace. It may be so, but all here deprecate the conclusion of such a peace as will still leave him and his people the power to alarm and plunder their peaceful neighbours on the Colonial side of the boundary.

WEST AFRICA.

SIERRA LEONE DISTRICT.—*Extract of a Letter from the Rev. E. Jope, dated Freetown, Sierra Leone, September 22nd, 1877.*—PRESSURE of work has, up to the present, prevented my replying to the letter dated August 17th, sent by the Rev. J. Kilner, to the Brethren

generally of the District, acquainting us of the appointment of the Rev. M. Godman as General Superintendent of this District. It has indeed gladdened our hearts, and could you hear some of the utterances of our people as they hear that "one white coming to be

Jeyser!" you would be both pleased and delighted; and the "thank God" arising from true and earnest hearts would repay you for the trouble you have taken in the appointment, and also increase your hopes for the future. I can say truly that it is hailed with almost universal joy and gratitude.

The satisfaction to myself is beyond expression, and I feel that there is a bright future before the Mission. There can be no doubt that the varied experience of the Rev. Matthew Godman will be of immense value to this District in the time of its necessity, and many are the earnest united prayers which ascend to heaven for him and his "devoted heroic wife," that they may have a speedy and pleasant voyage, and that their coming among us may be the means of great spiritual blessings to the cause of God throughout the entire District.

Especially cheering was the part of the letter referred to which spoke of plans for extension which Mr. Godman has. This is what we have long wished for, and we assure you of our hearty co-operation in the working out of any scheme for the furtherance of the work of the Master, and the extension of the Redeemer's kingdom. It seems to me to be something like a disgrace to us to be (after so many years' toil) confined as we are here, (excluding the new Station of Sherboro,) within an area so small. Our Stations here lie pretty much within a triangle, the extent of which is about thirty miles in length. The prospect is indeed cheering, that at length we are to make a move towards occupying some of the many places which are given to us in this part of the African Mission

field. There are numerous tribes within fifty or one hundred miles of us who are as deeply sunk in the horrors and superstitions of heathendom as it is possible for them to be. They are ready for the Gospel; and, stretching out their hands toward heaven, they cry to us: "Come over and help us." This is no mere figure, but literally true. A few weeks ago, Mr. Huddleston and myself were waited upon by a member of our Kroo Town Road Society to ask if we could do anything for his people by sending some one to visit them and preach to them of Jesus. On making inquiries, he told us that his father and uncle were the principal chiefs of the Benkay tribe, a very powerful tribe, living on the coast between Liberia and Cape Palmas. Last year, when he was home, he told the people how the Missionaries do good for Sierra Leone and teach "piccans" (*i. e.*, children) to learn book. They keep Sabbath; "no do no work that day, but go to church and sing and pray." His father and uncle were anxious to have a Missionary visit them and take up his Station among them, promising to build house, church, and school, and do anything they could for our comfort and help if we could come over and help them. A person must have a stouter heart than your Missionaries usually have to hear such appeals as these, and to witness the earnestness with which they are urged, and still be unmoved. O the longing, intense desire which fills our souls at times to carry into all the regions round about the glorious Gospel of the blessed God—the only true remedy for the woes of suffering humanity.

Surely "Ethiopia" is "stretching out her hands to God." East

and west, north and south, all over the vast continent are ways opening up for spreading the knowledge of the truth as it is in Jesus. We who are on the field are delighted to find that, as a Church, we are determined to bear our own part in the evangelization of Africa.

The Sherboro Mission still continues to prosper, and the prospect of having there eventually an important centre from which to carry our operations into the adjoining countries, is brighter than ever. It is a cause of great sorrow that the Catechist who was appointed there has not behaved himself as he should have done, but more of this undoubtedly you will hear in a short time officially. Since my last communication, the work here has been very pressing indeed, often causing me to keep out of my bed till past midnight, and then at work again very early in the morning. The chief cause of it has been the serious and protracted illness of the Rev. C. Knight. He has been laid by ever since the 1st of August last. Taken with a severe attack of fever, he was soon prostrated, and great fears were entertained as to his succumbing to the weakness. However, he has been for some time slowly recovering, but is still very far from being well or fit for duty. As far as human appearances go, his work for the Master seems to be nearly, if not quite, done. It therefore seems providential that the new Chairman should be coming out so soon. In the midst of all I have had to remove from Mr. Knight's house, and come to the Mission-house to reside. I have endeavoured to put everything as decently in order as possible about the house for Mr. and Mrs. Godman, but doubtless should have

been better able to succeed in this respect had I the assistance and suggestions of a wife. Whether or not I shall remain here with the Superintendent I know not; but whoever comes to reside here will have to do some considerable amount of repairs to the house. The roof is so dreadfully leaky that it is with some difficulty that we get a dry corner for our things. The rains during the past fortnight or so have been exceedingly heavy. From four P.M. on the fifteenth seven inches of rain fell here. It is very trying to the health of those who have to get about much in the rains. In fact the season itself has been unusually sickly. There has been a very great deal of sickness about. Fever has had full swing. The natives seem to have suffered more severely than the Europeans have done. Though all the latter class of inhabitants, as far as we can gather, have had fever more or less, I believe I am the only English person who has not had anything amiss with him during the wet season now happily nearly over. Since getting rid of some very troublesome boils, and taking that short rest of a week or ten days, my health and strength have been every thing that could be desired. That I have felt languid and a little out of sorts at times is true, but these things follow as a matter of course here, and are not to be wondered at in the least. It is a matter to me of the deepest gratitude to Almighty God for having given me such excellent health and strength during the time I have been here, and calls for a constant and fuller dedication of all my powers to the work which lies before me. I trust for, and look forward to, a continuance of

this inestimable blessing, so that I may be enabled to do some real work for the Lord here. The appointment of Mr. Godman has removed the anxiety and distress consequent upon the fear of being compelled to return home before the proper time; and now cheerfully burying the past, accepting the increased responsibilities referred to in the Secretary's letter, depending upon the grace of God for succour, help, and success, I go forward to my duty.

In the midst of those arduous duties, I have been very much cheered by repeated evidences of the blessing of God resting on my labours. In preaching I have had great liberty, and with the Spirit's power have been enabled to proclaim Christ as the only Saviour of men. To my own soul there have been blessed seasons of refreshing, and many have been obliged to say, "Surely God is in this place." Many have been the testimonies of heart-searchings and renewed determinations to live more entirely to God, and fuller consecrations to Him, given by officers and members of the Church in consequence of the Spirit's influence upon them, whilst attending our ministrations; and not a few have been brought from the thralldom of sin and Satan into the glorious liberty of the children of God.

Just one instance will show you that our labour, though so discouraging, and apparently bearing such a small quantity of fruit, is not altogether barren or unfruitful. A few Sundays ago it was my privilege to have the most laborious day's work I have ever had, and yet one of the most delightful and blessed. After a wedding service at 8 A.M., and the usual morning

service at 10-30 A.M., with the Sacraments of Baptism and the Lord's Supper, and visiting Kroe Town Sunday School in the afternoon, I went to preach there in the evening. The chapel was crowded, for it had been noised abroad that a Krooman was to be baptized, and from the commencement of the service God's presence was felt. When about to proceed with the baptismal service, on the candidate, attired in white, coming forward, a subdued "Praise God" arose from nearly every heart, and such a feeling of solemnity and awe filled the whole place as I never before felt but once. As the beautifully solemn service proceeded, this feeling increased, so that when at our request the candidate in broken English, and in a few words, gave his reason for wishing to be baptized, a great number found relief in tears. This is what he said: "A few years ago me was not in this Gospel country, me in a dark heathen country where they know nothing of God, where they do sin and wickedness. When me come to Gospel country, me hear about God. Me used to pass this big house and wonder what it was, and what the people go do. I came one day, and me heard that they were Gospel people and that they no do wrong, that white man's God do good, that the people were going to heaven—God's country. I wanted to be good and love Gospel God, and go to God's country. Me hear word preach. He hold me heart; me no happy. God make me happy. Me very happy now; me want to go to heaven, that why me want baptize, it go helps me. Me no want to do sin, me love God, O! so much!" As I placed my hand upon his head, and with the other

placed the water upon his forehead, he trembled so much, that it was with difficulty I could hold him steady enough for the application of the water. With my hands still upon his head, I uttered a short prayer for the blessing of the Lord to rest upon him. He, amidst his tears of joy, sobbed, "Amen!" The whole congregation then joined me in prayer, and I never remember a season when it was easier to pray, or when God was nearer. It was a season long to be remembered by all who were privileged to be present. I afterwards preached from the words of Elijah to the people on Carmel: "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." It is left for the great day of accounts to disclose all the good resulting from that service; when, I doubt not, many will refer

to it as a season of decision for God. Thus you see we are not without tokens of good, which cheer our flagging spirits. Our congregations all remain good, while many of them are increasing very largely. We have not yet made up the quarterly return, so do not know our exact position; but as far as I can judge, I think we shall stand very favourably with last quarter.

Longingly are the people looking forward to welcoming the "new Superintendent," and every day am I besieged with inquiries as to when he is coming. I cannot help joining them in the hope that he may soon come, and feel assured that he will have a warm-hearted welcome, though perhaps not quite such a welcome as he and his heroic wife deserve for their self-sacrificing zeal and devotion to "the work of the Lord."

Meeting of the General Committee

ON WEDNESDAY, NOVEMBER 14TH, 1877.

THE REV. W. B. POPE, D.D., (PRESIDENT OF THE CONFERENCE,)

IN THE CHAIR.

PRESENT:—J. S. Budgett, Esq., and Rev. Dr. Jobson, (Treasurers,) Rev. Dr. Punshon, J. Kilner, E. E. Jenkins, M. C. Osborn, (Secretaries,) J. Baker, J. Bedford, J. Farrar, W. Hirst, J. Harvard, Dr. James, J. W. Greeves, W. Gibson, J. Martin, J. Mayer, F. P. Napier, J. Rattenbury, Dr. Rigg, D. Sanderson, L. Tyerman, J. Walton, Dr. Williams, T. Woolmer; Messrs. H. J. Atkinson, H. Avis, G. W. Booth, J. Beauchamp, Skelton Cole, W. T. Eastman, H. H. Fowler, E. Healey, Sir F. Lycett, G. Lidgett, A. M'Arthur, M.P., T. F. C. May, W. Mewburn, W. Pearce, T. W. Pocock, T. Sercombe, J. J. Vickers. Also, Rev. J. Bickford, C. Churchill, Dr. Kessen, and Frederick Payne.

1. The Minutes of the last General Committee were read and confirmed.

2. The Minutes of the Finance Committee held October 18th, 1877, were read and each recommendation approved.

3. The Minutes of the Finance Committee of October 26th were read.

4. The Minutes of Special Committee of November 1st, on Western African affairs, were read and approved.

5. The Minutes of Finance Committee of November 7th were read, and each recommendation sanctioned.

6. Resolved—That, as the Mansion House Famine Fund has now closed, and inasmuch as large sums of money from Methodist sources were paid into that fund through local agencies, this Committee deems it expedient to retain in its own hands and expend, under the direction of its own Missionary agencies, the sum now in hand for the South Indian Famine Relief.

7. That the Committee of "Bequests and Gifts" be permitted the use of the adjoining large Committee Room, or Saloon, for the purpose of preserving and exhibiting such articles of interest and value as that Committee would wish to have gathered as the nucleus of a Connexional Museum.

8. Several legacies were announced.

9. The Financial Statement was submitted.

10. The Schedules of Accounts ordered to be prepared for securing uniformity in our Foreign District Accounts, as prepared by the Accountant, were laid on the table and adopted; the Secretaries being requested to have copies printed and forwarded to the several Districts.

11. The thanks of the Committee are presented to a few friends in Bristol for a quantity of paraffin lamps and brackets for the new chapel at Horton, Fort Peddie, value £15, by the Rev. E. Gedye.

Departures.

THE Revs. Elijah Bew and George Weaver, per steamship "Dunrobin Castle," on the 29th of October, for Southern Africa.

The Rev. Henry Adams and Mrs. Adams for New York, en route for the Bahamas.

Arrivals.

INTELLIGENCE has been received of the arrival of the Rev. T. M. Chambers and Mrs. Chambers, J. Greathead and Mrs. Greathead, J. Allan Campbell, G. H. Jones, and Richard Hill, in the West Indies; of the Rev. M. Godman and Mrs. Godman, with Rev. R. Rossall, in Western Africa; of Miss Taylor, in South Africa; of the Rev. William Burgess and Mrs. Burgess, W. C. Kendall, H. Gulliford, and Brignal Peel, with Misses Curnock, Barnes, and Parsonson, in India; and the Rev. G. J. Trimmer, in Ceylon.

Death.

THE Rev. George Grayson, at Basseterre, St. Kitt's, on the 27th of September, 1877.

TO CIRCUIT AND BRANCH SECRETARIES.

*Letters from the following Missionaries, &c., have been received from
October 17th to November 14th, 1877 :—*

EUROPE.—J. C. Barratt, W. T. Brown,
 J. W. Close, J. Hocart, T. W. S.
 Jones, G. R. Osborn, H. J. Piggott,
 H. H. Richmond.
CEYLON.—J. Nicholson, E. Rigg, J.
 Scott, D. Valuppilai.
INDIA.—G. Baugh, C. Hickie, &c., H.
 Little, R. Stephenson, G. W. Sawday.
SOUTH AFRICA.—J. A. Baillie, A.
 Brigg, J. R. Cameron, T. Chubb,
 E. Gedyer, R. Giddy, S. Hardey, F.
 Mason, J. Priestley, C. Roberts,
 W. Tyson, O. Watkins, T. Wool-
 mer, (B).
WEST AFRICA.—G. Dyer, E. Joze,
 M. Godman, C. Marke, T. R. Picot.
WEST INDIES.—C. Angwin, M. Baker,
 T. H. Bailey, R. H. Bleby, H. Bleby,
 M. B. Bird, J. W. Brown, T. M.
 Chambers, H. B. Foster, J. Great-
 head, J. R. Hargreaves, J. S. Prior,
 G. Sargeant, W. W. Thackray.

GENERAL MISSION FUND.

[illegible]

SECOND LONDON DISTRICT.			MANCHESTER DISTRICT.		
Great Queen St.	80	0 0	Cheetham Hill	67	6 1
Lambeth	18	8 4	Oldham Street	75	12 8
Lewes	12	0 0	City-Road	77	8 8
Moslyn Road..	6	6 6	Irwell Street ..	110	0 0

BRISTOL DISTRICT.			
Langton Street	23	6	6
Banwell	20	0	0
Stroud	8	11	9
Chepstow	25	0	0
Clifton	21	1	0
Newport, Mon.	16	15	11
Cardif, Wesley	100	0	0
Kingswood	18	0	0
Cheltenham ..	30	7	4
	<u>263</u>	<u>2</u>	<u>6</u>

BOLTON DISTRICT.		
Bolton, Wesley	197	11 8
Do., Park Street	40	14 8
Farnworth ..	31	15 2
Burnley	90	0 0
Bury	40	0 0
Clitheroe	70	0 0
Haslingden ...	163	12 8
Accrington ..	115	0 0
Rawtenstall ..	18	0 0

761 14 2

CORNWALL DISTRICT.		
Redruth	85	0 0
Camborne	14	0 0
Helston	25	0 0
Scilly	20	1 0
St. Mawes	11	0 0

155 1 8

LINCOLN DISTRICT.		
Lincoln	83	10 0
Louth	185	0 0
Alford	199	0 0
Market-Rasen	130	10 0
Boston	40	0 0
Bardney	26	10 0
Spillsby	18	5 2
Wainfleet	15	10 0

648 5 2

EDINBURGH, &C., DISTRICT.

Edinburgh	19	6 9
Dundee, Ward		
Road	16	1 0
Glasgow, Clare-		
mont Street ..	35	0 0
Perth	4	10 0
Stirling, &c. ..	12	1 2
Aberdeen	28	8 0

115 6 11

LEEDS DISTRICT.

Brunswick	919	8 0
Oxford place ..	298	10 9
Headingley	152	18 3
St. Peter's	120	0 0
Wesley	45	0 0
Bramley	166	4 0
Armley	19	5 0
Wakefield	50	0 0
Birstal	102	10 4
Morley	25	17 6
Knaresboro	85	0 0
Harrogate	15	0 0
Pateley Bridge	91	9 2
Pontefract	116	2 0
Castleford	40	0 0
Otley	80	0 0

2822 0 0

ISLE OF MAN DISTRICT.		
Ramsey	29	0 0

PORTSMOUTH DISTRICT.

Newport	50	0 0
Fareham	34	13 9
Romsey	26	12 6
Swanage	12	14 8
Winchester....	9	6 7
Poole	40	0 0
Salisbury	55	0 0
Christchurch ..	11	0 0

239 7 6

KENT DISTRICT.

Margate	250	0 0
Canterbury....	26	0 0
Dover	58	10 0
Rye	20	0 0
Faversham	47	10 0
Rochester	35	0 0
Maidstone	40	0 0

477 0 0

YORK DISTRICT.

York, New St.	100	0 0
Do., New Street		
Juvenile....	300	0 0
Do., Wesley Juv.	14	17 0
Easingwold ..	52	0 0
Pickering	33	0 0
Thirsk	69	0 0
Ripon	92	14 7
Selby	100	0 0

761 11 7

LIVERPOOL DISTRICT.

Liverpool,		
Cranmer ..	103	1 5
Do., Grove St.	24	1 1
Do., Wesley ..	187	1 2
Birkenhead ...	52	1 3
Seacombe	40	0 0
Mold, &c.	5	11 2
Llandudno, &c.	16	16 8
Holyhead	11	0 0
Warrington ..	44	10 0
Runcorn	145	0 0
Southport	189	7 10
Blackpool	241	9 7

1010 0 2

BIRMINGHAM, &C., DISTRICT.

Belmont Row ..	18	13 0
Islington	27	16 4
West Bromwich	74	19 4
Dudley	5	0 0
Leamington ..	35	0 0
Redditch	15	0 0
Ludlow	10	0 0
Stratford-Avon	8	8 6
Ketley Bank ..	15	0 0
Stourport	43	10 9
Wellington	70	0 0
Stourbridge ..	40	0 0
Madeley	24	2 3

387 5 2

HULL DISTRICT.

Gt. Thornton St.	47	0 6
George Yard ..	24	3 7
Beverley	70	0 0
Bridlington....	63	0 0
Grimsby	91	10 0
Caistor	25	0 0
Howden	100	0 0
Snaith	28	14 0
Hornsea	20	0 0
Barton	67	0 0
Epworth	11	3 0
Gainsboro'	41	0 0

587 11 1

MACCLESFIELD DISTRICT.

Macclesfield ..	170	2 6
Nantwich	71	1 3
Congleton	60	0 0
Northwich	20	0 0

321 3 9

DEVONPORT DISTRICT.

Gunnislake	25	0 0
North Hill	8	0 0
Devonport	42	0 0
Callington	44	10 0
Loce	60	0 0

179 10 0

HALIFAX AND BRADFORD DISTRICT.

H'fax, Wesley	21	0 0
Do., S. Parade	25	0 0
Bradford, N...	73	18 5
Do., South	35	0 0
Shipley	20	5 6
Huddersfd, 2nd	108	0 0
Harworth, &c...	33	19 5
Cross Hills	29	5 4
Cullingworth ..	45	0 0
Holmfirth	30	0 0

421 8 8

BATH DISTRICT.

Bath	11	15 4
Bradford-Avon	10	14 6
Midsomer Nor.	40	14 7
Shepton Mallet	35	0 0
Weymouth	15	0 0
Dorchester	35	0 0
Sherborne	25	0 0

173 4 5

SHEFFIELD DISTRICT.

Norfolk Street	124	7 0
Sheffield, Eben.	30	0 0
Wath	15	0 0
Barnaley	62	18 0
Retford	47	10 2
Doncaster	75	0 0
Worksop	33	0 0

387 15 2

WHITBY AND DARLINGTON
DISTRICT.

Sedbergh.....	26	5	0
Whitby.....	16	0	0
Masham.....	26	18	5
Middlesboro' ..	78	0	0
Darlington	47	16	4
Middleham.....	18	9	0
Richmond	34	8	0
Barnard Castle	60	0	0
Guisboro, &c. ..	50	0	0
	352	11	9

NOTTINGHAM AND DERBY
DISTRICT.

Nottingham, N.	10	10	0
Derby, King St.	30	0	0
Matlock	20	0	0
Ilkeston	6	6	8
	66	16	8

SWANSEA DISTRICT.

Swansea	47	0	0
Brecon	4	0	0
Pembroke	68	9	8
	119	9	8

CARLISLE DISTRICT.

Carlisle	36	17	0
Kirkoswald....	68	10	0
Penrith	28	4	8
	128	11	5

BEDFORD, &c, DISTRICT.

Amphill	45	0	0
Hitchin	14	0	0
Oundle.....	12	0	0
Luton	33	0	0
St. Neots.....	17	8	6
	121	8	6

CHANNEL ISLES DISTRICT.

Alderney, F. ..	13	0	0
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OXFORD DISTRICT.

Banbury	82	4	10
High Wycomb	36	10	0
Chipping Nor.	43	0	0
Reading	16	8	0
Newbury.....	43	6	6
Swindon	17	18	2
Witney.....	41	4	0
	290	11	6

NORWICH AND LYNN
DISTRICT.

Lynn	40	0	0
Thetford	20	0	0
Yarmouth	15	0	0
Methwold	12	0	0
Yoxford	1	0	0
N. Walsham ..	15	10	0
Diss	10	0	0
	113	10	0

NEWCASTLE DISTRICT.

Newcastle, E...	25	9	11
Do. Elswick Rd.	149	9	7
Houghton-le-Sp.	34	18	10
Weardale	25	0	0
Shotley Bridge	80	0	0
Chester-le-St...	60	0	0
Morpeth	5	0	0
Durham	10	10	0
Gateshead, High			
West Street	36	0	0
Sunderland,			
Whitburn St.	20	0	0
Alston	13	0	0
Blyth	17	17	5
	477	5	9

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission House on or before the 12th of each month. The following sums have been received by the General Treasurers, since our last announcement, some of which are included in the District and Circuit Remittances.

E. T. E.	700	0	0
York, New Street Juvenile Society	300	0	0
Ditto, Wesley Juvenile Society	14	17	0
Mr. and Mrs. H. J. Atkinson, <i>Gunnersbury House, Acton</i> (subscription doubled)	50	0	0
H. G. Walker, Esq., <i>Kensington</i>	15	15	0
Mrs. Elliott, <i>Maida Vale</i> , (annual)	10	10	0
Mr. W. L. Williams, <i>Cassland Road</i> , (£5. 5s. for Italy)	10	10	0
Legacy of the late Mrs. Sarah Clark, by Rev. G. Buckley, <i>Helmsley</i> ..	10	0	0
A Friend to Missions, <i>Tarporley Circuit</i>	10	0	0
A Widow's Mite, in memory of her late beloved husband.....	5	5	0
A Friend, towards the Society's debt, by Rev. P. Callier, <i>Ponsanooth</i>	5	0	0
Mr. Henry Hill, <i>Bow Lane</i> , towards Missions in France	5	0	0
Rev. Dr. and Mrs. Kessen	5	0	0
Mr. and Mrs. Symington and family	3	3	0
Do., In Memoriam	1	1	0
Mr. Edward Greenwood, <i>Halifax</i> , (donation).....	2	2	0
A Friend for the Mission in Italy, by Rev. G. Buckley, <i>Helmsley</i>	2	0	0
Mr. R. Wright, <i>Utrecht, Holland</i>	1	1	0
H. H. C., by Rev. J. Baker, M.A.	1	1	0
Mr. J. J. Hind, <i>Wakefield</i>	1	0	0

JUVENILE ASSOCIATIONS.

Bradford North	28	8	5
Staly Bridge	15	0	0
Lambeth	13	8	4
Richmond Road	11	6	8
Cassland Road	7	14	0
Homerton	3	3	7
Fareham.....	4	13	9
Brecon, English	4	0	0

LEEDS ANNIVERSARY.

DONATIONS AT THE HEADINGLEY BREAKFAST.

Richard Moxon, Esq., J. P., Mayor of Pontefract	50	0	0	Mr. Jeremiah Slater, Stan- ningley	10	0	0
John Raynar, Esq.	100	0	0	Mr. John Slater, Stanningley ..	2	0	0
Mr. J. J. Flitch	100	0	0	Mr. John C. Buckley	10	10	0
Mrs. Flitch	5	0	0	Mr. George J. Cooper	10	10	0
Mr. and Mrs. J. R. Flitch ..	15	0	0	Mr. John Gibson	10	10	0
Mr. and Mrs. Israel Roberts, Stanningley	100	0	0	Mr. Samuel Ingham	10	10	0
G. I. O. L., per Rev. T. T. Short	50	0	0	Mr. J. C. Quickfall	10	10	0
Mr. Benjamin Stocks	20	0	0	Mr. Thomas Simpson	10	10	0
Mr. J. S. Stocks	20	0	0	Mr. Samuel Smith	10	10	0
In memory of the late Mr. John Stocks	20	0	0	Mr. John Davis, Burton Sal- mon	10	0	0
Mr. B. R. Vickers	21	0	0	Mr. and Mrs. Henry Green- smith, Harrogate	10	0	0
Executors of the late Ellen Hanson	19	19	0	Mr. G. S. Robson, Pontefract ..	10	0	0
Mrs. Gaskell	3	0	0	Mr. George Taylor	10	0	0
Do., for Miss Gaskell	1	0	0	Mr. Thackray	10	0	0
Do., for G. V. Gaskell	1	0	0	Mr. Thomas Kitson, Armley ..	5	0	0
Mr. and Mrs. B. T. Vickers ..	10	10	0	Do., for Indian Orphan	4	0	0
Do., for Italy	10	10	0	Sergeant Laverack	5	0	0
Mr. J. H. Vickers	5	5	0	Do., for Indian Orphan	4	0	0
Mr. Jonathan Crawford	21	0	0	Rev. Samuel Coley	5	5	0
Mr. J. W. Crawford	10	10	0	Mr. C. Moody, Armley	5	5	0
Mr. James Crawford	10	10	0	Mr. A. W. Mayo Robson	5	5	0
Mr. Charles Atkinson	31	10	0	Mr. T. D. Bailey	5	0	0
Mr. Atkinson, Moor Allerton Lodge	21	0	0	Mr. R. S. Brownhill	5	0	0
Misses Atkinson, in memory of the late Mrs. Atkinson ..	10	10	0	Mr. G. F. Danby	5	0	0
Mr. Jas. Walker, Newton Hill Do., for Indian Orphan	21	0	0	Mr. Charles Ellison	5	0	0
Do., for Indian Orphan	5	0	0	Mr. William Johnson	5	0	0
Mr. George Walker	5	5	0	Mr. P. Jefferson, in memory of Rev. Robert Pickering ..	5	0	0
Mr. and Mrs. W. Lomas Joy, and family	21	0	0	Mr. H. B. Legg	5	0	0
Mr. A. L. Joy	5	0	0	Mr. Sim Musgrave, Harro- gate	5	0	0
Mr. Samuel Milnes	5	0	0	Rev. G. A. Page, Bramley ..	5	0	0
Mrs. Samuel Milnes	5	0	0	Mr. and Mrs. Pope	5	0	0
Mr. and Mrs. S. Milnes, for dear son	5	0	0	Mr. Edmund Smith	5	0	0
Do., in loving memory of a dearly beloved daughter gone home	10	0	0	Mr. Thomas Smith	5	0	0
Mr. William Hudson	21	0	0	Mr. Williamson and family ..	5	0	0
Mr. S. Kirk	21	0	0	Mr. James Wilson, Jun.	5	0	0
Mr. George Smith	21	0	0	Mr. Joshua Wilson, in me- mory of his father in heaven	5	0	0
Mr. William Farrar Smith ..	21	0	0	Rev. B. Hellier	2	12	0
Mr. William Ingham	20	0	0	Do., Special	1	1	0
Mr. Edward Simpson	20	0	0	Mr. George Bernard	3	0	0
Mr. and Mrs. Jabez Woolley ..	10	0	0	Mr. T. Hinsley	3	3	0
Do., for kindness to a son in India	5	0	0	Mr. J. O. Morley, Stanningley ..	3	3	0
				Mr. B. Hillaby, Pontefract ..	2	2	0
				J. R., Pudsey	1	1	0
				Brunswick Ladies' Bazaar, for Mrs. W. F. Smith	160	0	0
				Do., Orphan Indian Children ..	10	0	0

Total Receipts of Contributions and Remittances announced on the Notices
this month amount to £11,804. 18s. 4d.

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